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THOMAS G. JOHNSON

BUILDERS OF A COMMONWEALTH

VOL. IX.

1875-1876

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VOLUME II.

1875--1879

In this half decade, our pioneer days substantially came to an end, although there were pioneer conditions in spots, much later. At this time, Father Chauncey Taylor complains that incoming preachers and churches have cut into his territory, so that he has only one county left for his parish, but he comforts himself that he finds one section within his reach, "very new, many of the families still living in sod houses, and it seemed like old times to see them gathering from every direction to their sod school-house, some with teams, and some on foot, picking their way around or through the sloughs. They filled the house, so that I could neither read myself, nor stretch myself, as I could not stand straight, without hitting the brush and grass of the roof."

In this volume may be found sketches of a large number of men who have done notable service in Iowa and other parts of the world. Among them are Andrew Archibald, distinguished preacher and author; Henry Avery, sworn enemy to slavery and the saloon, but full of the milk of human kindness and quite humor; Samuel J. Beach, builder of churches, everybody's friend, and great in his simplicity; M. Everett Dwight, musician, theologian, and philanthropist; John Wesley Verner, preacher, pastor, and one of the people;

Charles C. Farrar, ecclesiastic, democratic, and a big brother; Cyrus Hamlin, scholar, college professor and missionary by inheritance, nature and grace; Vergus L. Kenyon, teacher, preacher, and father of a distinguished son; James H. Knodell, brilliant, brany, preacher, pastor, missionary leader, temperance advocate and a good fellow; Alexander B. McConnell, an orthodox Presbyterian, and a liberal Congregationalist and content to abide long in one place; Frederick Lagoon, a flaming torch too soon consumed; Norman Reed, of the stuff out of which heroes and martyrs are made; Marlow Mills, the country parson and the bishop of storches; Ezra C. Moulton, just himself and nobody else, a great preacher and a man with a big heart; Charles W. Rogers, a social dynamic, and a preacher of righteousness; Julian H. Sturtevant, a big boy, and a big man, and a big brother, in love with all the boys, and all the boys in love with him; Jesse Taintor, pastor, college professor, gentle, gracious, but with a mighty grip on people and on the truth; William A. Waterman, forceful, aggressive, evangelistic, and of strong personality; Nathan W. Whittlesey, one of the loveliest of men, a knacky preacher, and a friend to needy ministers; Lester L. West, a mystic, 'in love with Jesus', a poet, and a practical preacher; and Frank G. Woodworth, an Iowa boy who made good in the pulpit and in the College presidency at Tougaloo, Miss., etc., etc., etc.

We begin with George G. Perkins, a personage builder, and what else one may learn as he reads.

First sketch,

George W. Perkins.

In reply to a request for an autobiographical sketch, Mr. Perkins sends substantially the following:

George Goodwin Perkins, son of Solomon and Armine (Goodwin) Perkins, was born in Pittsfield, New Hampshire, February 17, 1835. The family removed to Exeter in the same state when George was a child, and this place became the family home where were reared seven children, he being the eldest. The locality has been and is known as "Perkins Hill," and is still owned and occupied by one of the family.

His parents brought him in early life to the house of the Lord, and the associations of his people, and the impressions there made, were abiding and influential in all his life. In subsequent years, he lost sight to some extent of the true object and end of life, obedience to God, and service to humanity, but by a gracious providence, though afflicted in its inception, his vision was illuminated, and he saw clearly, and the all-sorbing question with him became: "Lord, what wilt thou have me to do?"

He grew with the church, and with the members, the Wesleyan Methodists, and there was encouraged to enter the ministry as his life work. He came to this decision when he had enjoyed only the advantages of the public school and the Academy of his native state.

He was licensed to preach and to administer
 work in Worcester and Franklin counties, Massachusetts,
 in which he continued some years, teaching school, however,
 a part of the time. In 1856, he was given the charge of
 East Douglas. In 1857, the New England conference met there,
 and he was ordained to the work of the gospel ministry.
 He served another year at East Douglas, and was then
 given the charge at Dennis, Massachusetts, where he
 remained two years.

About this time, he decided to seek affiliation
 with the Congregational Church, and with this in view, he
 located at Middleborough, united with the Congregational
 church, and entered upon a course of study, in connection
 with Pierce Academy, then a prominent institution; he also
 supplied churches in the vicinity.

In 1860, the Plymouth Association of Congrega-
 tional Ministers met in the vicinity, and he came before
 it, submitted his credentials, was examined, and received
 to membership, and recommended to the churches; and here
 began his connection with the ministry of the Congregational
 denomination.

It was his purpose to continue longer and else-
 where with studies, but a very serious sickness led him to
 change his plan, and on his recovery, he was called to the
 pastorate at Lakeville, an adjoining town. After two years
 of service here, in 1863, he was called to East Taunton, a
 contiguous field.

second to none of its grade in this section.

"I write this, not for self-glorification, for we have come far short of duty, and while we find reason for encouragement, there is none for boasting---except in the Lord---but that it may go on the record, that the time and the money spent in this work were not in vain."

"To this church at Hamilton, I had given one service. About a year before they received their call, and they received about twelve, I think, to their communion, and also erected a small, but neat and comfortable house of worship. To God be all the glory! We have simply been the instrument he has used, with others, to accomplish something for his glory, and the good of men. The record of the five years is made up; its results, doubtless, seem trifles to many; but eternity may show that momentous consequences are connected with them."

"Six months since, I accepted the call of this church to become its pastor, on certain conditions, as to support, that have not been quite realized, but I am willing to divide the burden with the people. Though looking upon the undertaking as something like 'leading a forlorn hope,' I felt willing to enter upon it, believing that time, patience, perseverance, and wisely directed efforts, will give us here a self-supporting church. This is very desirable, if our educational enterprise at Hilder is to be a success. What could have been done with comparative ease two or three years since, is now more difficult; others having come in and diverted elements that under wise

to encourage both in the review and the prospect. "Our sufficiency is of God," and he believes that he will answer the prayer of His faithful ones in this little church, and make it an instrument of salvation to men."

It need not be said that Mr. Perkins was in Missouri in the days of reconstruction after the War, a time when churches were being multiplied, and institutions founded. Thayer College began its work at Kidder, but owing to adverse conditions, after a few years of great expectations, it ceased to be. It is a matter of devout thanksgiving to God that "Kidder Institute" a few years later, sprang into and now occupies the field, and is one of our most flourishing schools of its kind in the state.

His nearly ten years at Kidder and Hamilton was a period of foundation work, and he was often called to aid in the organization of churches, to preach inschool houses near by these towns, and in two instances, at Callatin and Breckenridge, supplying each for some months. The late Rev. E. B. Turner, one of the Iowa Band, was superintendant of the American Home Missionary Society during this time. During his administration covering a period of twelve years, more than seventy churches were organized in the state.

In 1871, Mr. Perkins was elected a delegate from the local association to the National Council, which met in Oberlin Ohio, at which meeting, the system of Triennial Councils for the churches was inaugurated.

In 1875, he closed his work in Missouri, and accepted a call to the church at Ames, and held the relation of pastor for five years. During this time, a parsonage was erected, and numerous accessions were made to the church, its permanency secured, and its influence greatly increased.

From Ames, Mr. Perkins reports in May of 1876, as follows:

"Within the year, about fifty have been added to the church. The Sabbath School has increased in about the same ratio, a parsonage has been built, and payment provided for, and the church will try to be self-supporting hereafter. So here closes, for the present, my relation to the Society as one of its missionaries, a position which I have held for nearly ten years in the West. In behalf of the church and myself, I hereby express thanks for the aid given. I can assure you it has been deserved as well as appreciated. The relation of dependents on the Society will cease, we will not forget its needs, and the grandly important work it represents and its prosecuting; nor can I forget the pleasant relations which have existed through my years of connection with it. God bless the American Home Missionary Society, its officers, its work, its laborers, and all its supporters! The wise and considerate care of its officers, their sympathy with all the toils and privations incidental to the work, have often sustained, relieved, and comforted myself and family; and so many others can testify."

"Those helpers who toil in this cause, by forwarding to the families of missionaries, articles useful to them, 'boxes,' supplying comfort and supplying needs, which generally could not be otherwise afforded, deserve grateful mention, and will verily 'receive their reward.'"

During Mr. Perkins' pastorate at Ames, an afternoon appointment was kept up most of the time five miles north of Ames, near what is now known as Gilbert, and a small church was organized in February of 1880, the late Rev. Spurgeon Adams, Superintendent of the American Board Missionary Society, being present. It was understood that the Chicago and Northwestern Railroad was coming that way, and there would be a station near, which in time became a fact, and Gilbert Station became the site of the new town. Under those who succeeded to the work on the Ames field, this church has grown in numbers and influence, and has been doing faithful work for the Master all these years.

In 1883, Mr. Perkins took the pastorate of the church at Avoca, and served there nearly four years. During this time, a parsonage was bought and enlarged, and some goodly additions were made to the church. About the time he went to Avoca, a small church had been organized about fifteen miles south, at what was then known as Big Grove. Later, the name was changed to Oakland. It had never had regular preaching until Mr. Perkins began there, in 1881. He held his first service in a recently vacated saloon, empty beer kegs serving in part for seats. This appointment

the house by while he was on the field, and before he left, a small house of worship costing about \$5,000 was built and dedicated, and the church prospered in its operations. This church has grown in numbers and influence, and in recent years, has built a second and much larger house.

In September of 1882, Mr. Perkins accepted the call of the church at Spencer, and served it seven years. This period was one of considerable growth for the church and Sabbath School, and it was felt that a larger house of worship was a necessity, and a site for a new building was bought and paid for before he left the field, and the following year, in the pastorate of his successor, a large and fine edifice was erected.

During his pastorate also, the parsonage was enlarged, and all bills upon it paid. Here, also, as in most of the fields where he preached, he had school house appointments. Here, he had appointments west and south of the town. A church was organized in the southern neighborhood, soon after he left the field. For a second time, Mr. Perkins was a delegate to the national council, which met at Worcester, Massachusetts, in 1889.

In 1890, he was called to Rock Rapids. In this pastorate a new parsonage was bought and paid for, and a number of persons were received to membership. At the end of the third year, he resigned this charge, and, with his wife, visited the Pacific Coast, spending most of the time

at Exeter, New Hampshire, where he was born. He returned to the Interior in 1864, and took the pastorate at Blair, Nebraska. This pastorate was broken up in 1867, by a serious illness, which compelled him to retire for a season.

At this time, he visited his native state, spending a number of months at Exeter, New Hampshire. Near the beginning of the year, 1898, he took work under the I. C. E. M. S., on the Rodney field, and continued there for nearly two years, at which time he accepted an invitation to supply for six months at Rogers, Arkansas; and at the end of that time, he was called to the pastorate, in which he served two years.

In 1902, he retired from active work, and located at Moline, Illinois, where he has since resided.

Mr. Perkins was married March 6, 1856, at Princeton, Massachusetts, to Emily A. Cleveland, who deceased January 1, 1909, in her seventy-fifth year, at Daytona, Florida. Eight children were born to them, six of whom were still living in 1914. It was a family of girls, there being only one boy in the group.

Mr. Perkins' ministry was in five states, Massachusetts, Missouri, Iowa, Nebraska, and Arkansas. His longest time of service, which was twenty years, was in Iowa. Since locating at Moline, he has served occasionally as supply for churches in the city and vicinity. God has led him in ways he knew not, but being God's way, it must

have been best for him. The churches served in nearly half a century of continuous work, are almost without exception alive, and have grown in numbers, influence, and power, in their various localities, and a goodly number are now strong and influential for the work of the Kingdom.

As he nears his four score years, with nearly half a century in the active work of the gospel ministry, his confidence in the great fundamental facts of the gospel is unshaken, and more strongly than ever, he believes it to be: "the power of God unto salvation," the one adequate remedy for a sinful world, bringing light, hope, and life to those in darkness and in sin, and opening the vistas of a glorious immortality.

It is now nearly forty years since my acquaintance with Brother Perkins began. It is not often that one has occasion to speak of a "handsome man," but the appellation is not inaptly applied to Rev. G. G. Perkins, and, rather strange to say, he selected a pretty wife; and the children all "took after" their parents. "Handsome as a picture," was the picture of the Perkins family.

The social qualities of the man, and of the household, were of the highest order. This was one of the elements of his strength in his pastoral work.

His preaching was good and wholesome, as it was also traditional and orthodox. He could not be called an original thinker. His pulpit utterances and his manners were eminently proper and correct.

He was not a Billy Sunday, but he was militantly evangelistic and the churches under his care were built in numbers as in other respects. He made no attempt at authorship beyond his sermons. He gave nineteen years of valuable service to our Iowa churches.

It will be seen from the foregoing narrative that he was a parsonage-builder. His family owned a comfortable home, and everywhere he preached in Iowa, a new parsonage was built, or the old one greatly improved. The years of his public ministry fell a little short of a half century. In 1914, he was still hail and hearty. In May of that year, he attended the meeting of the State Conference at Marshalltown where one of his daughters resides. He expressed to me the private opinion that the present State Conference was not as good as the old Association used to be. Among the builders of Iowa, we count this good man, George Goodwin Perkins.

Second sketch,

Samuel Jones.

Samuel Jones, son of Thomas Jones, was born in Bethsadia, North Wales, February 19, 1829. His education was almost entirely obtained from private study. In 1851, he married Elizabeth Owens, of Bethsadia.

He was ordained by Council at Middle Greenville, New York, December 3, 1864. From 1864 to 1872, he was pastor in this place. He then came to Iowa, and for two years, 1872-1874, was pastor of the Welsh church at Long Creek. He then put in a pastorate of ten years' duration, 1874-1884, at Soner, in Montgomery county. Next, he spent three years, 1884-1887, with our Welsh church at Cleveland. In 1891 and 1892, he was pastor at Carroll, Nebraska. Here he died of pneumonia, February 17, 1904, aged seventy-five years and four days.

Third sketch,

David Goodwin Youker.

Of his life work, and of some of his experiences, Brother Youker speaks for himself as follows:

"Gorrie, Iowa,

"August 24, 1914.

"Dear Brother Douglass:

"In reply to yours of the 6th inst., I would say I delayed writing because I thought it unnecessary. I took it for granted that you knew more about me than I know about myself; and that what you did not know was not worth knowing. But on looking over the list of questions you propounded, I concluded that there might be a possible need of refreshing your memory.

"I was born in Prescott, Canada, once after I got there, of German Scotch parentage; and once before I left there, of Methodist parentage. My father's name was John Youker. He was born at Youker's Bush, New York. My mother was Christiana Goodwin, born in Glasgow, Scotland. I was the eighth of twelve children, seven sons and five daughters.

"When I was twelve years of age, mother died; and from that time until I had a home of my own, I never knew what a home meant. At that tender age, I went out into the world to make my own way, to get my own education, and to build my own character. I might be called a self-made man; and that, you might say, would relieve the Almighty of a

great responsibility. However that may be, I think I did quite well to finish the grammar school, and commence teaching when I was seventeen. At the age of twenty, I was converted in a Methodist revival.

"I was born November 27, 1841, and born again November 18, 1861. After my conversion, I did not unite with any church. I had been brought in childhood in the Scotch Presbyterian church. When my spiritual eyes were opened, I saw some things in that church I did not like; as also in the government of the M. E. church. In 1862, I came to Waterloo, Wisconsin, where I taught school; and in 1863, went to Rockelle, Illinois, where I continued in that profession.

"In the spring, I came to Webster county, Iowa, in quest of land. I bought two pieces of land, one was , at two dollars and a half an acre. Then I returned to Illinois, where I taught until 1869.

"In the meantime, I met Louisa J. Russell, of Bellvidere, Illinois, whom I married in 1871, and with her came to Iowa. I traded part of my land for a farm at Otho, where we found the church we had been looking for, and united with it. This, of course, was the Congregational church of Otho."

"After my conversion, I felt I ought to preach, but thought I wanted to get some property first. The Lord prospered me in all my undertakings. I saw in the outlying districts around Otho spiritual dearth; and the Otho church

Having been called to preach, I began to visit settlements in the school houses near and near. I built a home on my land, and wife and I took possession, and lived there five years. I worked the land summers, and spent the winters, in which Mrs. Youker assisted me until there came into our home a little man who took up all her time and attention; and two years afterward came another, which made life doubly worth the living, and brought sunshine and gladness into our lives."

"In the meantime, the Des Moines Valley Railroad had been built, and the town of Gowrie started, twenty miles to the southwest of Otho. Soon an invitation to preach there reaching me, I accepted, and went there every other week, on horseback--a good deal on the line with a saddle. Francis Youker and I gathered some Christians near and near together, and organized them into a church. This was in 1876. They at once invited me to become their pastor. On returning, I told Mrs. Youker. She asked, 'What are you going to do about it?' My reply was that if I was sure the Lord wanted me to go I would not hesitate; and I added, 'If the Lord wants me to go to Gowrie, and will send a man to buy our home, I will go.' The next day, before noon, the house was sold. I took this as a token that the Lord wanted me at Gowrie, and I still think He did."

"The first years, however, were trying years; the crops were poor, and the grasshoppers wasted the little I had laid by before entering the ministry, and I found myself

without money, and with a small family to support at home. I cast about not for a bigger salary, but for wider fields of usefulness, and I found abundant opportunity. Like Robinson Crusoe, I found myself monarch of all I surveyed. A call came from Manson, thirty-two miles away. I accepted, and preached there every alternate Sabbath for twelve years. I also went seven miles south of Manson; held a revival meeting in a schoolhouse, and organized what is now known as the Center Church. Then I went west of Manson seven miles, held meetings there, and organized the Farnhamville church. For twelve years, my parish was as follows: one Sabbath, I was at Gowrie in the morning and evening, and at Farnhamville in the afternoon; the next Sabbath I would preach at Manson morning and evening, and at Center in the afternoon. This continued (for twelve years) until Manson and Center grew strong enough to go alone. Then I resigned there, and remained at Gowrie and Farnhamville until 1893, at which time I accepted a call to Rockwell."

"The first great grief came to our hearts in the death of our first-born son, John. Soon after his death, I began to feel the need of a better school for our only son, DeWitt. I therefore accepted the call to Rockwell. From that time on, my work in the ministry is as familiar to you as to myself. I remained in Rockwell a little over eleven years when I returned to Farnhamville, with the intention of retiring. But I was persuaded by them to become their pastor. I accepted, and remained with them for three years,

and then came to Gowrie, again intending to retire, but found the church in debt on their mortgage, and the church building sadly in need of repairs. I knew I could raise money enough to put the church in respectable condition as a stranger could not do, so I preached and built here for three years, spending seventeen hundred dollars on the church property, and left it in fine shape, free from debt. I retired, finally, in 1909."

"I want to say this for the benefit of any fearful one who may read this sketch: When I was converted, I felt that I ought to preach, and promised the Lord that I would, as soon as I could see my living assured. The Lord prospered me in everything that I put my hand to. He then sent me to a field that could pay me nothing, and left me there until my money was all gone; then showed me that He could care for me, and would, in his own way. I can bear testimony that I have lacked nothing from that day until this. I had no salary during all my ministry in Gowrie. I took what the people felt disposed to give. In Rockwell, it was practically the same. I never pressed the matter of salary. I stayed with my people for what the Lord put into their hearts to give, when I was offered \$2000 from one church, and \$2000 from another. I do not say this to boast myself, save in my Lord. But few men who have kept the salary to the front have as good a home as I have to-day."

"One asked me how many years I had preached. I replied, 'Twenty-one years at Gowrie, nineteen years at

Farnhamville, twelve years at Manson, twelve years at Center, eleven years at Rockwell, four years at Owens Grove, eight years at South Owen."

"We have a nice home, lots of friends, and a little means left yet--enough for two years more with rigid economy. What then? I don't know any more than I did in the beginning. I leave that with my Lord.

"D. L. Youker."

It may be proper to add to this autobiographical sketch a few items with notes and comments.

Mr. Youker was ordained at Gowrie, May 29, 1876, Sup't E. Adams preaching the sermon, and Father J. B. Lamm offering the ordaining prayer.

His whole pastoral life was given to Iowa. It will be seen that according to his calculations, he gave us eighty-seven years of service! Of course, this is a joke, and perfectly transparent, for almost the while, he served more than one church. The twelve years' pastorate at Manson and the same twelve years at Center, and the greater part of his nineteen years at Farnhamville, were included in his twenty-one years at Gowrie. So also, his four years at Owens Grove, and his eight years at South Owen, were spent in connection with his eleven years at Rockwell. He began preaching in 1875, and retired in 1909; so his term of service was thirty-four, not eighty-seven, years.

But a year of service with him counted for more than that of most men. His labors were so incessant in

intense. Literally, he did with his might what his hands found to do. He put every energy of his soul and body, including his lungs, into his sermons. Sometimes his voice was as the sound of many waters. Tall, spare, his long hair falling upon his shoulders, his whole frame often quivering with emotion, he was a unique and impressive figure in the pulpit. A good deal of his preaching was like that of the Old Hebrew prophet, who was excited of the Lord to "cry aloud and spare not, to lift up the voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob, their sins."

He did not.

"Tone down the gospel unto ears polite
and snugly tuck damnation out of sight."

but he smote the wickedness of the world with words like fire. He made it hot for sinners. His denunciations of sin were sometimes fierce and terrific. Wrong-doers were afraid of him. It is reported that he once said to a man: "It will cost you ten thousand dollars to become a Christian in restitutions for ill-gotten gains."

But this Boanerges was also a gentle, kind, and loving neighbor, and a brother greatly beloved. He was not much given to levity, but he was a good companion.

Brother Youker's career is a good illustration of the hard labor, the thrift, the poverty, and yet the abounding riches of the Iowa Home Missionary. As we have seen, his was a life of intense activity and toil. He saw times when he hardly knew where the next meal was coming from, and yet

the next meal always came in due time. To the Home Missionary in January of 1878, he writes:

"With feelings of thankfulness to you, and gratitude to God, who seeth all our poverty, and knoweth our needs in our struggles to serve him, I received your letter last evening containing the draft. Times never seemed so dark as they did yesterday. We had been obliged to go in debt at the grocery, and the mill, and the butcher's, till I was ashamed to ask for more credit. My wife remarked to me, as with a heavy heart I started for the Post Office: "It is often the darkest hour just before day," and so it was with me. You will never know in this world how much good that money will do us."

Again and again Brother Youker proved the promise: Trust in the Lord and do good, so shalt thou dwell in the land, and verily shall thou be fed. He was indeed one of the builders of the Commonwealth. For many years, he was one of Calhoun's county most distinguished citizens, and one of her greatest forces for truth and righteousness. Without him, the fellowship of Congregational Iowa would not be perfect.

Fourth Article.

John W. D. D.

We see this brother only "through a glass darkly." The Year Book for 1891 notes his death, but gives no account of his life. The place and date of his birth are nowhere given in our denominational records, so far as I have been able to discover. He must have been born as early as 1820, for the Oberlin General Catalogue indicates that he was in the Oneida Institute in 1837, that he entered Oberlin College in 1839, and graduated from the Theological Department of the institution in 1894.

Wherever his earliest home may have been, York State was his place of residence in 1837. He entered Oberlin College, New York, in 1839.

Our records show that he was ordained some time, somewhere, and by some body in the year, 1844. Our first Congregational Quarterly, published in 1855, locates him at Wolley, New York. It is probable that the first decade of his ministry was in that state.

As early as 1857, we find him out in Kansas, and Kansas, for the most part, was his home for over thirty years. Among his Kansas fields, were Chilton, Garrettsville, Mount Vernon, Eureka, Augusta, and Douglass. From Eureka in June of 1869, he reports:

"My preaching and labors during the quarter, were by force of circumstances, confirmed mostly to this town and

vicinity. In the first place, I had no horse, nor means of getting one; and in this region, where streams are so numerous, and without bridges, it is next to impossible to travel without a horse. I have now purchased, and this difficulty is obviated. In the second place, there has never been, I think, so much water--and indeed storms, and swollen streams, making travelling unsafe, and often impossible, as during this quarter.

In November, I moved to another place. An incident connected with moving will illustrate, somewhat, missionary life at the West. On Saturday night, at dusk, I had arrived, with two teams and my goods, at Eagle Creek, forty miles north of Butte. Finding that the teamsters, contrary to my own wishes, were expecting to travel on the Sabbath, my son and myself walked seven miles that night to the house of a friend on Verdigris River, where we spent the Sabbath. On Monday morning, the teams, of course, had passed on beyond our reach, and as there is but little travel on the road, we were obliged to perform the rest of the journey on foot. In the meantime, considerable rain had fallen, and the streams were swollen, so that, on Monday, we waded creeks, waist deep; and at night, our clothes were dripping wet, and we were obliged to dry ourselves with our clothes on before the fire.

We did not regret, and we did not regret. Nor did I regret for a moment this little sacrifice for the sake of keeping the Sabbath. There is so much looseness in

regard to travelling on the Sabbath, even among professors of religion at the West, that I was glad to set an example in this respect."

Again and from another, in June, 1874, we reports as follows:

"We are feeling the full force of that intense worldliness which prevails in most pioneer fields. The great and absorbing questions with the people are, 'What shall we eat, what shall we drink, and wherewithall shall we be clothed?' The financial 'panic' found us already prostrate, and swept over us, only leaving us where we were, in the 'slough of despond', financially. Most of our farmers cannot this year by any amount of exertion, pay their taxes, and will lose their homes, the avails of years of toil and privation, the hopes of a lifetime. Many fortunes have been sunk, and many more are sinking, in the settlement of this beautiful country, which will yet, in the near future, be both populous and wealthy. While men are thus struggling for dear life, it is not easy to impress them with the importance, or charm them with the attractions, of the gospel. The Home Missionary, with everybody else, finds himself crippled in his labors. A vast amount of drudgery consumes his time, exhausts his energies, troubles his mind, and hinders his pastoral work. Still, we have much to encourage us to labor on, and hope on for the future, until the seed sown shall bear its glorious harvest."

In 1875, Mr. Copeland came up into Iowa, and under

the commission of the A. M. S. located at Harrison.

In 1876, the commission was for Dunlap, but Dunlap is only another name for Harrison. He was in this field for two years, and from Dunlap, in April of 1878, he reports:

"The week of prayer was observed by the churches in Dunlap, and the spirit of God was with us from the first. Before the week closed, sinners began to inquire, 'What must I do to be saved?' There have been thirty or more hopeful conversions, and many others are deeply interested. The converts have been from all classes and ages, from the gray haired woman of seventy years, to the little child. Several heads of families have set up the family altar." The remainder of the report is taken up with an account of the reconversion of a prominent lady in the church. This is the last of Mr. Copeland's reports published in the Home Missionary.

After his term of service in Dunlap, Mr. Copeland took charge of the church at Shelbyville, and was there until 1881. A part of the year 1881, he was at Dunlap again, without charge. From 1882 to 1885, he resided in Eureka, and later made his home at Beaumont. The Year Book for 1891 reported him, "Deceased," but the next year, he was reported again as residing at Pueblo. At present I have no means of determining which report was correct.

In response to a letter of inquiry respecting Mr. Copeland, to Rev. J. A. Richardson, a pastor, Kansas, under date of August 12, 1914, he writes:

"I remember the man, and your letter brings to mind the somewhat vague picture of the brother whom I think I must have met at local associational meetings, a few times when I first entered upon the work in Kansas, coming here directly from the Seminary. As I seek to remember him, he was a rather small, slender man, probably fifty odd years of age, browned with the sun and wind of the prairies, quite unassuming in demeanor. This was about the year 1872, or 1873, if I am correct as to the time when I first met him. I was at that time a member of what was the Southern Association of Kansas, which, at that time, comprised roughly the southeastern quarter of the State. I judge, therefore, that his work must have been in that section of the state, but with what churches I do not remember, nor how long he had been in the State, nor do I know personally anything of him after that time. The General Catalogue of Oberlin College, in the year 1908, locates him Colorado, unknown."

With this we must leave Brother Copeland, at least for the present.

Since writing the above, I have learned from Dr. J. S. Fraser, of Ohio, that Mr. Copeland graduated from Union College in 1841; that he attended Auburn Seminary for a time, but graduated from the Oberlin Theological School in 1844.

Father A. S. Rice, of Council Bluffs, writes of Mr. Copeland as follows:

"My first acquaintance with Brother Copeland was in Kansas in the sixties during the Civil War. He was educated at Oberlin. He held the Oberlin view of that day of sinless perfection. But he was kind and charitable toward those who did not take his view, while freely expressing his own. He did not make a hobby of perfection. He was humble, self-sacrificing, and kind. He held the old orthodox views of sin, and saw the sinners need of regeneration; and he was successful in winning souls to Christ. My impression is that the churches where he ministered were spiritually quickened. He was intensely loyal to the Union cause, and a friend to the oppressed race."

"The feeling that he was every moment under divine guidance made him hopeful and cheerful. I have given you the leading characteristics of the man, as I recollect him. He was one of our good men."

Fifth sketch,

Notes L. Arnold.

Leth Atwood Arnold, son of Stephen L. and Mary (Whitcomb) Arnold, was born in Clarke county, Ohio, February 16, 1838. He came with the family to Washington county, Iowa, in 1854. He was the oldest of ten children, and was his fathers' right hand man. He had some rough experiences in his childhood in going to mill over the wide prairies, through snow and mud; and splitting rails in the timber with only a cold lunch for dinner, and a weary walk home when thoroughly exhausted with the labors of the day.

At the age of nineteen, under the ministry of Rev. Charles E. Gates, of Washington, still living, he made a profession of religion, united with the church, and immediately decided to become a preacher. His schooling up to this time was only such as he could obtain in the public school, but now, in 1860, he entered the Academy at Washington. His course, however, was soon interrupted by the breaking out of the War, and the enlistment of two of his brothers. He was obliged to give up his studies and take a school in order to help support the family. In 1865, he also went South, not as a soldier, but to work with the Christian commission in Natchez and other places.

In 1864, he started in for a course in Iowa College, but lost a good share of the first year on account of

sickness. His health was so poor that he left home to
 needed some care and looking after the remainder of the year;
 and so he kept a long deferred engagement with Miss Melcenia
 Elliott, of Washington, to whom he was married in 1845, the
 same year entering the Freshman Class of the College, and
 graduated in 1848. During this college course, they built
 and lived in the beginning of the house now in my possession.

He pursued his theological studies in the Chicago
 Seminary, graduating in 1872. While in his Seminary course,
 he became pastor of the church at Winnetka Grove, Illinois,
 and was in this field for four years. Here he was ordained
 September 8, 1871, Rev. Julius M. Sturtevant, Jr., of Ottawa,
 preaching the sermon.

In 1875, he came to Iowa, beginning in May of that
 year a service in the state which continued for thirty years.
 For the first six years, he labored at Wittenburg, and for
 six years, 1881-1887, at Garden Prairie and Kelley. His next
 pastorate, 1887-9, was at New Providence and Midlands. In
 1889 and 1890, he served the churches of Jewell Junction,
 Ellsworth, and Lincoln. In 1891 and 1892, he was pastor at
 Folk City. Then for a year he was without charge. Next, he
 was at Clay, from 1894 to 1898; and then returned to Witten-
 berg, where he was in service from 1898 to 1901.

He then made a move to the Coast, spent a year at
 Clackamas, Oregon, and another year at Van Couver, Washington
 and this was his home for the remainder of his life. He died,
 February 15, 1907, of heart failure and dropsy, aged sixty-

... ..

... ..

 pressed with his courage, energy, diligence, perseverance,
 and thrift. He knew all the hardships of pioneer life. He
 shared the responsibilities of a large family, both in his
 father's house, and in his own home. He had to work his way
 from start to finish. He had to reckon, also, with limited
 physical health and strength. But he kept straight on in
 his course.
 his father's family to the full limit of his responsibility.
 Though beginning late, he completed his course in College
 and Seminary. He raised a family of seven children, and did
 well by them. He helped three or four of them through Iowa
 College. He was very thrifty. He had but little Home Mis-
 sionary aid. He always supplemented his little salary by
 manual labor. He always worked a garden. He sometimes con-
 ducted the operations of a farm, himself making a full hand.
 He did not know how to beg, but he did know how to work and
 to save.

He had a sanguine temperament, though his hair was
 not red. It was coal black. He was radical in his notions
 of reform, but conservative in his theology. He was a good,
 plain, practical, energetic gospel preacher. His churches

 Home Missionary report (April, 1882) tells of an ingathering
 at Garden Prairie:

"We have just closed a series of meetings beginning

with the flock of Israel. The church of Taylor Prairie is very much quickened and encouraged. We believe that as many as twenty have begun the new life, most of them young married people; but that does not measure the good done.

Mr. Arnold fills well his place in the Congregational ranks in the state and in the world.

First letter.

Second letter.

The letter from the writer, and the letter from the writer, have been furnished by Mr. Archibald himself, in a communication from Beverly Hills, California, dated September 17, 1914.

Archibald Robert Archibald, was born at New Kingston, Delaware county, New York, April 10, 1851.

Education

He prepared for college in Roxbury and Andes Academies in Delaware county, New York. At the age of thirteen, he attended a County Institute, where there were about one hundred and fifty people, and received a certificate stating that he had sustained an examination equal to that of any of those in attendance, his instructors also certifying that they had never known a person of his age to be so thoroughly qualified in the branches of a common school education. He taught at the age of fifteen, the village school in his native district.

He entered Union College, Schenectady, New York, at the age of seventeen, graduating at the head of his class in 1872, giving the Latin oration, as well as an English oration, on the Commencement platform. He also, at the Commencement time took the Nott prize of \$250 for scholarship; the Warner silver cup of \$50 for general high standing;

the first Clatsford gold medal of \$40 for oratory, on graduation, and a prize for literary excellence. He was the orator at the class day exercises. He was a member of the Alpha Delta Phi fraternity, and was elected to membership in the Phi Beta Kappa society. He received from his alma mater the honorary degree of Doctor of Divinity in 1891, at the age of forty.

After graduating from the College, he taught in the Academy at Sulaski, New York, in 1872-3. He then entered the theological department of Yale University, graduating a Bachelor of Divinity, in 1876. After a few years in the ministry, he took a special year, 1887-88, in the Andover Theological Seminary, now located at Cambridge, and affiliated with Harvard University.

Family

Mr. Archibald was married to Julia James Warren, of New Haven, Connecticut, May 18, 1873. Three sons were born of this union---Warren, who went into business; Kenneth and Cecil, who graduated from Dartmouth College, and who established there a prize scholarship of \$1000. Kenneth, in 1908, mysteriously perished, probably from a snow avalanche, in the high Sierras of California, while on vacation there. There is a grandson, son of Cecil, named Kenneth Warren Archibald.

Ministry

Mr. Archibald was ordained to the Congregational

ministry at Nevinville, Iowa, August 24, 1874, Rev. William H. Brooks, President of Labor College, preaching the sermon. His fields of labor have been as follows: as a student he served Holland, Vermont, in the summer of 1874; Merinville and Fontanelle, Iowa, in the summer of 1875; and Guilford, Connecticut, in the summer of 1876. His pastorates were as follows: at Nevinville, and Fontanelle, Iowa, from November of 1876 to November of 1877; at Stewart, Iowa, 1877-80; the First Church at Ottumwa, 1880-87; the Edwards church of Davenport, for 1888 to 1892; and Lyle Park church of Boston, Massachusetts, from 1892 to 1897, and the Porter church, of Brockton, Massachusetts, from 1897 to 1905.

Other Pastoral Labors.

Retiring from the settled ministry in 1905, he has since travelled extensively both in America and through Europe, Egypt, and the Holy Land. Meanwhile, he has been in almost uninterrupted service as acting pastor for churches seeking ministers for settlement. In this capacity, he has served for continuous periods, the following churches: Wallingford, Connecticut; the First Church, of Milford, Connecticut; the First Church of New Britain, Connecticut, the Pilgrim Church of Boston, the First Church of Springfield, Massachusetts; the Second Church of Dorchester, Boston; and the Pilgrim Church of Los Angeles, California.

Organizer and Promoter, etc. etc.

Mr. Archibald had to do with the organizing of

three Congregational churches. The first was the South Side Church, at Otisville, while he was pastor of the First Church. He personally collected all the money for the first building occupied by this organization. He also gathered a church at Cliftondale (Saugus), a northern suburb of Boston, in the year 1888, preaching there during his year of study at Andover Seminary. He also organized the church at Waban, in 1911, this being a western suburb of Boston, and lying in the town of Newton. To this people he preached in 1910-12, leading in its building movement, and securing more than half of the pledges for its \$25,000 house of worship.

Outside Positions Held.

He was for a number of years a trustee of Grinnell College; also President of the Iowa Congregational Home Missionary Society. He was the Iowa Examiner for the Chicago Theological Seminary; Moderator of the Boston Ministers Meeting; Director of the Massachusetts Christian Endeavor Union; and the Massachusetts Delegate at Large to the National Council.

Authorship.

His first book, "The Bible verified," published in 1891, ran through four editions, and was translated into Spanish and Japanese. His "Trend of the Centuries," was published in 1901, and his "Easter Hope" published in 1909, had a second edition. His permanent address is Newton Center, Boston, Mass.

Accompanying this sketch, Mr. Archibald sends a letter, which is as follows:

"Dear Brother Campbell:

"For your report, I am glad you gave the biographical data, 'pretty complete' and not 'over modest.' We want your report, please, for 1875.

"After nine months in this work, and now I am trying a summer here, and we find it perfectly delightful. As usual, I am busy as a bee, engaged, with the Virgin Church, at Lee's Creek, where I have been since the middle of May, and where I am to remain until the fall. The pastor comes about the middle of September. We often recall with pleasure your visit in our Iowa home, and we both send love,

"Very truly yours,

"George A. Archibald."

The foregoing is, of course, a mere outline of the life of Brother Archibald. Many more details in his life might be added. As noted above, Mr. Archibald began preaching in the summer vacation of 1874, at Holland, Vermont, and in the summer of 1875, supplied at Levinville and Fontenelle, Iowa. The work of this vacation is reported in the November issue of the Home Missionary for that year, as follows:

"I was told before going to my field that I would be fortunate if twenty came to hear me; that it would be well for me to study up on 'future punishment,' and preach it,

for I was going to a rich place. For many of us were purely
 to have a restless soul at night, and all that was necessary
 and comfortable. Some of them said they had heard of
 people with abundant means through having 'made money of
 ministers.' After all, I thought I like the people. To be
 sure, they 'don't go anything on a man' simply because he is
 a minister. But a manly minister can fight his way among
 them until he has gained both their respect and love. It is
 a glorious field for work, such is the need of labor. Why
 will ministers hang around Boston, New York, and New York,
 when great fields were unworked just outside? They look
 greedily around a single sheaf, when whole fields are white,
 and no man thrusts in the sickle? Young, vigorous men are
 wanted, who will command respect. The work needs this kind
 of character. The call is for men who know how to
 give swift, sturdy blows, making every one count.

"My first congregations at Fontanelle numbered from
 sixty to seventy; the last month, from one hundred and thirty
 to one hundred and fifty were present every Sabbath, filling
 the house. The average congregation for the whole summer
 was one hundred and two and a fraction. I made two hundred
 and eighty-one calls on one hundred and eighty families.
 After joining the church at the same time, I see no reason why the church should
 not be doubled in three months more, as many seemed person-
 ally interested."

It will be noted, also, that after graduating from

the Yale Divinity School, Mr. Archibald returned to New-
ville and Pontiac; served as a pastor for one year;
was then called to Stuart, where he was in service for two
years, and then began a seven years' pastorate at Ottumwa.
At the close of this pastorate, he spent a year in Andover
Seminary, then came back to Iowa, and gave four years to the
Edwards Church, of Davenport; and then had two notable pas-
torates in New England, spending five years with the Hyde
Park Church, of Boston and seven years at Brockton.

Something of the tone and spirit and quality of
the man appears in the references to him in Congregational
Iowa, and in his contributions to that publication. In the
April issue of 1883, he appears as the Chief Agent in the
organization of a church at South Ottumwa. The record is
as follows:

"A Council convened here on Friday March 30th,
at three o'clock in the afternoon, to advise with reference
to the organizing of a new church. Rev. J. E. Snowden was
called Moderator, and Mr. E. B. Cook, Secretary. After thor-
oughly examined into the present and prospective needs of
that portion of the city, it was unanimously advised to
organize.

"Services were held in the evening, consisting of
a sermon by Rev. T. G. Drassie, propounding confession and
covenant by Rev. M. W. Archibald, through whose labors the
church was principally organized; prayer by Rev. J. E. Snowden;
consecration by Sec. Douglass; right hand of fellowship by

But by the former last century and the present, and, of course, the latter, insists that what are sometimes called 'gospel sermons' are not sufficient. It is from the latter point, (that the intellectual as well as the literary has a place in preaching), that I wish to consider the subject which has presented itself to me in the way of a parallel between the first century and the nineteenth. The intellectual apostle, Paul, at the center of intellectuality in his age, Athens, gives three very natural divisions to the subject.

"First of all, the Epicureans were encountered, and they corresponded to our materialists. The atomic theory of the universe as originally propounded by Democritus four centuries before the Christian era, as adopted by the philosophic Epicurus and the poetic Lucretius, has been rehabilitated by Huxley and others. Democritus, in speaking of the elemental particles, says: 'Their inevitable union and separation shape all different things and forms, laws and effects, and dissolve them again for new combinations. The gods themselves and the human mind originate from such atoms.' Very similar to this is Huxley's language: 'The thoughts to which I am now giving utterance, and your thoughts regarding them, are expressions of molecular changes.' A game of chance is constantly being played in the brain, and hence you are not accountable for your thoughts, as the great exponent of Epicureanism to-day boldly maintains, and the chief end of man is therefore to get nice clothes and fine pictures---is to eat and drink---not worrying about the

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nature, for death takes all, and the absorption of the materials leaves nothing of mind or spirit. This subtle scheme of thought with its demoralizing influence can be successfully resisted only by a pulpit of heroic power. The victor will belong to the side which can muster the strongest intellects, or, as Napoleon would say, the heaviest battalions.

A certain demand for intellectual pulpits is found in the continued existence of Stoics, or in modern phrase, Pantheists, who hold to the identity of mind and matter---to an endless cycle of things moving round and round according to an eternal and resistless fate. Said Marcus Aurelius, 'Whatever happens and shall happen has always been'---it is the same show repeated. And Pliny, the Elder, who was a boy of seven summers when Christ died, could not see that God was 'anything distinct from the world.' It was a dark, fatalistic theory. There is a good deal of this pantheistic sentiment yet, not only in India, where it holds sway over perhaps the greatest dialecticians of the world, but in a loose form it prevails everywhere, maintaining that nature is all the God there is,--- that we are all gods, that trees and flowers and brooks are divine. It is worship of the beautiful, or rather of the sentimental, poetic tribute being paid to the sunshine (to quote from memory) falling checkered through latticed window on baby crib in humble cottage. Now a refined Pantheism which appeals to the transcendental is better than a coarse materialism which appeals to the sensuous (not to say sensual), and yet either is what Carlyle would term 'the gospel of dirt.' With the Stoics, as well as

with the Epicureans, Paul took opposite issues. He was an advocate of supernaturalism as against materialism and atheism, and this is, as another has said, not only 'the question of our time, but it is the burning question of every age. The affirmation or denial of the living God will be found to be the secret of all constructive and destructive criticism. The great debate may vary in its successive forms; at heart, and substantially, it is always the same; in every case, the living center of contest has to do with the idea of God.' Now to defend an established Biblical supernaturalism, as against the naturalism of Epicureans and Stoics, materialists and atheists, calls for more than ordinary talent in the pulpit. Here is to be waged the conflict against all evolutionary and rationalistic theories which are so subtly undermining revealed religion, and which has almost betrayed any real belief in human responsibility, and in Divine retribution. This is not a speculation, but is a practical difficulty to be met, for, as Phillips Brooks says, 'It has found its way into the common life of men and is governing their thoughts about ordinary things. The notion of fixed helplessness, of the impossibility of any strong power of a man over his own life, and, along with this, the mitigation of the thought of responsibility, the absolute abandonment of any idea of judgment or accountability whatever,---all this is very much more common than we dream.' There never was in view of this a greater need of able ministers than at present.

But there was one more demand for a soul at Athens. Because of a third school of philosophers there, who were not expressly named, but who were followers of Plato, and were called Academicians, and whose essential principal at that time was that nothing was or could be known. They were the agnostics of Greece, and their altar could very appropriately bear the inscription, 'To the unknown God.' It was the echo of Pitagore's famous words, 'What is true?' The first century was an age of wide observation, the extensive domination of the Romans offering annual facilities for travelling, and people coming in contact thus with multitudinous religions, their faith in any as true was shaken. Lucian, of the second century, long since reflected a very common feeling in making one of his characters to say, that all is 'confusion.' Some worship one, and some another, 'and he runs on with numerous specifications, relative to Egyptian, Assyrian, Persian, Egyptian, concluding, 'The multitude is of a variety.' In other words, there were so many faiths that people began to doubt all. They did not know what to believe if they believed anything. So now, because of the free communication between all parts of the globe, it is being impressed upon us as never before, that there are many religions. We are learning that the Hindus have their Brahma, the Chinese their Confucius, the Turks their Mahomet, and (shall we say?) Christians their Christ. What is the difference, and where is the proof? Even Harvard's president says approvingly, 'Fixity of opinion is hardly respectable among scholars.' Probably there is more of this scepticism

of confusion than there is of materialism and pantheism. The pulpit must grasp this difficulty, and must be not only scientifically and metaphysically, but also historically equipped. In this credulous age, the one great creed which has stood the test of centuries, after being tested, corrected and perhaps pruned of dead philosophies needs and able advocacy and a strong pulpit, by comparing the fruits of orthodoxy and liberalism can present a historical argument for Christianity of unanswerable force.

"Church history affords a fine field on which to fight the battles of the Lord. Not only the Acts of the Apostles, but the deeds of their successors should be set in close array against the enemy, and to chose the strategic positions requires generalship of mind, commanding mental ability. Happy will be that preacher who, taking a survey of the past from time to time, can make Christianity stand out as the vital molding principle of the highest civilization. He can, for instance, trace our rise and progress from the time of Britain savagery which Caesar found, to the time of the present day,

* * * * clothing sumptuous, or for use,

Save for their own painted skins, our sires had none;

from the time when our Anglo-Saxon ancestors were sold in the market of Rome, till a pious monk determined that these angles of blooming faces and flaxen hair should be made by the gospel that they really were angels, with beautiful features, and that is Angels instead of Angles,---an able

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and it can be demonstrated without doubt in the
movement of humanity toward civilization, that this will be
confirmed and not unsettled by a constantly widening know-
ledge of the world and events during the war.

"Intellect in the pulpit, Pauline ability in
preaching, something more than the hortatory preaching, is
then demanded to meet the materialistic, pantheistic, and
agnostic tendencies of the present, to meet the Epicureans,
Stoics, and worshippers of an unknown God. This is not a
plea for the preaching directly of science, or philosophy,
or history. 'Christ and Him crucified' should be now, as it
was with Paul, the central thought of every sermon, and yet
there are intellectual obstacles to the acceptance of 'the
truth as it is in Jesus,' and to remove these requires still
as it required in the apostolic age, preaching of the strong
Pauline character, and especially now, when there is not, as
of old, a single center of intellectuality like Athens, but
when the mental quickening is general, when there is a
Parthenon in every schoolhouse."

In still further illustration of Brother Archibald's
style and range of historical knowledge, we copy paragraphs
of an article published in the Congregational Iowa of Octo-
ber, 1882, as follows:

"The Ancient versus the Modern Family.

"We must, for lack of time, narrow the theme to
that which probably went to its doom, a happy return
the ancient Greek and Roman, and the modern Christian family.

the first is a general one of the kind which we find in the scientific domain, and the second, the Latin scientific, is more. How this, for instance, appeals to the parental heart now:

'The impatient father smokes his son, and cries,
That he, too, shall be a man!'

"One touch of nature makes the whole world kin
and we see from this, that some things of old were the same
as they are yet. ... force of these lines, taken from the same author:

'So high they build her head, such tiers on tiers,
With wary hands they pile that she appears,
Andromache, before:--and what behind?
A dwarf, a creatures of a different kind.'

Then this writer advances from the playful to the more serious which may have some truth yet:

'Tis night; yet hope no slumbers with your wife;
The nuptial bed is still the scene of strife;
There lives the keen debate, the clamorous brawl.'

Then with mingled disgust and humor, he says:

'Behold! her face a spectacle to ears,
Bloated and foul, and plastered to the ears
With viscous paste:--the husband looks on
And sticks his lips in this detested glue.'

Add to this all else that Juvenal says of the married state as it existed in his day, and naturally enough he says:

'Then bow they neck, and with submissive air
Receive the yoke--thou must forever wear.'

"Domestic happiness was exceptional in the pagan world of antiquity. Of course, there were some pure and beautiful characters. Penelope resisted the proposal of marriage from Ulysses by covering her face with her veil to hide her blushes, and who rejected all suitors during the twenty years' absence of her husband at the

Trojan War, remaining faithful in hope of his return, in which she was not disappointed. Rome, too, had a Cornelia, who refused many advantageous offers (one from a King), that she might devote herself to her children; and in them, when a caller desired to see her jewelry, in her two boys, invited for the purpose, she proudly showed her jewels.

"The prevailing type of womanhood was that of worldliness and wickedness, with no high aim and purpose. Dress and dinner party, theaters and circus, monopolized the attention. A wife of Caligula, the emperor, on a wedding occasion, wore a set of emeralds worth two million dollars. One of the wives of Nero, says Pliny, 'was accustomed to have her daintier mules shod with gold.' In the train of such unnatural extravagance, followed immoralities and infidelities which finally broke up the family, and destroyed the state. Let us glance at the sad decline from two standpoints, ---the conjugal and the parental."

"The Biblical idea of wedlock, the divine order of things, is indicated by the one man and woman placed in Eden. To be sure, polygamy sprang up, and was practiced by Old Testament saints, even, but this was departure from the original intent, and was expressly attributed to the hardness of the people's hearts by Christ, who restored the marriage relation to its primeval condition, making again the twain one. Turn now to Greece, and what was its ideal relation between man and woman? Let Plato, the greatest of its moral philosophers, answer. In the portrayal of his model Republic,

in the description of his Utopia, he devoted one book to women and children, and proposes a community of wives. 'As among other animals, so also among men,' is his exact wording of the plan. He stands against it the proposition, and especially when he writes calmly of improving the race after the methods pursued with 'hunting dogs and birds.' With such teaching from the highest source, it is not strange that the most prominent women of Greece, the companions of statesmen and philosophers, were the Aspasia and Phrynes, persons who would not be tolerated in decent society at present. Then, they had their witty saying collected, their praises were sung, and statues were erected to their memory by an admiring public. The wife, on the contrary, sank into obscurity. She was made to feel her inferiority. 'Is there a human being,' asked Socrates, 'With whom you talk less than with your wife?' The question is a revelation of a sorrowful fact, the degradation of her who should have been elevated companionship. In Rome it was no better. There, domestic excellence had been once; indeed, the claim was that there had been no divorces for the first five hundred years of Roman history. But in the first century of our era, such a state of innocence was only a dim and distant memory, and hence Juvenal says:

'This, I believe, was the way,
And prized on earth while Saturn filled the throne;
Then rocks a bleak and scanty shelter gave,
When sheep and shepherds thronged one common cave,
And when the mountain wife her couch bestrewed
With skins of beasts, joint tenants of the wood,
And reeds and leaves plucked from the neighboring
tree.'

he had reason for such lamentation, since, according to his testimony, the nuptial garlands, the bridal wreaths, were not faded often, till marriage had given place to divorce, and since he could name one woman upon whose tomb some one had carved this truthful inscription:

'THIRTY HUSBANDS IN FIVE YEARS.'

Dicere divorced his wife and went to live thirty years, and married a young woman of wealth, whom in turn he soon discarded. Martial, who was born thirteen years after the Savior's death, in one of his epigrams, mentions a woman, who married her tenth husband within a month. Seneca, contemporary with Paul, makes this astonishing declaration: 'Distinguished women, of noble families, reckoned their years not by the number of the consuls, but by that of their husbands.' Of course, the wife under such circumstances, sank. She became unworthy of notice. Not very incredible, therefore, is the information which Plutarch gave a member expelled from the Senate, 'because, ' such is the historian's precise language, 'in the presence of his daughter and in open day, he had kissed his wife.' According to the pagan notion, she was to receive no appreciative word or caress. She was to be kept suitably humble. By cold neglect, she was to be taught her lower position in the scale of being. Then in the name of a hospitable friendship between families, and in the name of religious worship within the very temples, there prevailed the most abominable practices, of which it would be a shame even to speak. The conjugal relation was

that destroyed, and divorce became easy, and immorality swept over the family.

It seems not far off to suppose, that in 1850 there were all the divorces, which are now made. There has been an alarming increase within the half century. The figures are startling. There is one divorce to every fifteen marriages in Massachusetts, and to about the same ratio in other States. Within twenty years in four of the New England states, twenty thousand marriages have failed. The family, which was once the basis of our civilization, needs to come in again as it did nineteen centuries ago, to check and purify and restore. What a transformation it wrought! It gave us for the broken Grecian and Roman family which we have been considering, the Christian home wherein husband and wife share in each other's joys and sorrows, and wherein they hold familiar intercourse on equal terms. This elevation of the woman to companionship is due to the gospel. Our Lord did not disdain the ministrations of woman. He honored them by appearing to them first after the resurrection. Paul rejoiced to find in them his earliest and most numerous converts. They felt a new dignity in being thus recognized, and they responded, and rose step by step, until Libanius, the cultured friend of the apostate emperor Julian exclaimed: 'What women there are among the Christians!' Let marriage be strictly monogamous, and let the religion of Christ sanctify the union of the twain made one, and nothing separate them but death, and there results the ideal home of Christendom."

"The effect of Christianity is also seen in the
 sacred character of marriage. Every regular or irregular marriage
 is so considered with the ancient practice of exposing
 children. Again, the abolition of the heathen gods, and the
 worship of the Virgin Mary, the Mother of God, in
 Eternal City, were, according to the traditional story, thrown
 into the river Tiber. Plato, in stating his doctrine of the
 community of families, said: 'Their children also common,
 and no parent is to know his child, nor no child his parent.'
 And what was to be the disposition of the little ones in
 the ideal republic? 'The proper offspring will be the off-
 spring of the good parents to the pen or fold, and there
 they will deposit them with certain nurses who will dwell in
 a separate quarter; but the offspring of the inferior, or of
 the better, when they chance to be deformed, they will con-
 ceal in some mysterious, unknown place. Decency will be
 respected.' That from Plato, whom Joseph Cook placed among
 the heathen! When carrying them out to the fold or
 the fold under such precautions as to prevent any recognition
 of their own children. But most to be pitied were the poor
 waifs who were cast out to be the victims of the weather
 or of wild beasts, or to be raised for slavery, or a still
 worse fate by any who discovered them and chose to rear them
 to years of maturity. Aristotle, another pagan saint, advo-
 cated the inhuman custom. 'Let it be law,' he said, 'that
 nothing imperfect or maimed be brought up.' Plutarch mentions
 'a sort of chasm,' into which the helpless innocents were

cast. When the great Roman general, Germanicus, died, the
event was commemorated by public games and religious rites,
and among the honors to the renowned dead were, says Sueton-
ius, the Latin historian, 'the games in the arena.' This
different from the part taken by children in connection with
the death of our Christian general Grant, upon whose coffin
was affectionately laid by the children a wreath of oak
leaves which they had gathered out of the woods, and which,
by direction of the family, was proudly carried in the great
funeral procession in New York---in one of the grandest
pageants the world has ever witnessed.

"Ever since the Babe of Bethlehem was cradled in a
manger, and ever since as a man he said, 'Of such is the
Kingdom of Heaven,' childhood has had a new glory. It has
been more tenderly loved and nurtured. The parental rela-
tion has been dearer. Motherhood has been more esteemed.
Unlike Plato's Republic, which was so inimical to childhood,
unlike the pagan world generally, with its exposure of in-
fants, the millenium of Scripture is when 'a little child
shall lead them;' and of restored Jerusalem, the prophet
says: 'And the streets of the city shall be full of boys
and girls playing in the streets thereof.' Such instruc-
tions, coming with the authority of inspiration, have had
a marked influence; have given us the Christian family of
modern times from the Grecian and Roman home of antiquity,
with its unnatural dislike of childhood.

"In the light of which we can trace the history of the child-

good and mental relations of ancient times, as like a benediction falls upon us the world of Holy Writ:

"She openeth her mouth with wisdom;
 And she has an understanding in her tongue.
 She looketh well to the ways of her household,
 And eateth not the bread of idleness.
 Her children rise up, and call her blessed;
 Her husband also, and he praiseth her, saying:
 Many daughters have done virtuously,
 But thou excellest them all.'

"That gives us the ideal household, which the Christian home approximates, as the Greek and the Roman never did, and which, as early as the second century, Clement of Alexandria portrayed so charmingly when he said: 'The children glory in their mother, the husband in his wife, and she in them, and all in God.'"

Sometimes this great, reverend, and scholarly man wrote in a sportive mood. An example of this species of his literature may be found in the December issue of Congregational Iowa, in the year 1891. The article explains itself, and is as follows:

"A Higher Critic Down."

"Congregational Iowa, Dec. 1, 1891."

"Dear Congregational Iowa:---

"My brethren in the state may have noticed in a recent number of the Advance an article of mine, which pursuing with John Wesley the method of the current destructive criticism with the Bible, came to the conclusion that such a person never had an existence. A constant reader of

the Chicago paper, in a public note thereto, took serious objection to this result of my critical analysis, and said, with much severity, that I was 'doing more harm than good in the world by trying to shake people's faith in the founder of Methodism.' He sent me a printed slip to convince me that John Wesley really did live. Yesterday the ministers of Danversport were hilarious over the whole matter, and threatened to call me to account for my unsoundness. Fearing that the Congregational clergymen of Iowa might be contemplating similar action against me as being one of their number, and desiring to get the confidence again of the clergy of the vicinage, whence a council might be called, and not wishing to be a disturber of Zion, I herewith retract the views that have been considered objectionable, and I can do so the more readily, because it is not unusual with higher critics to take several different positions on the same point within a very short time, according as they may receive new light.

"The cutting sent me is so convincing, that I may say in the penitent language of Dr. Briggs (whom, therefore, the New York Presbytery let go free of a trial): 'If I have in any way, directly or indirectly, been the occasion of disturbing the peace of the church, I deeply regret it.' That surely is a handsome retraction, which ought to secure for me considerate treatment. Let me add, however, as Union's Biblical Professor does, a qualifying phrase. 'But,' he says in close conjunction with his apology, quoted above, 'After repeated readings of the (biblical) account, I cannot

Honestly say, that there are no certain errors in the address as the report alleges, and at the bar of my own conscience, I feel no guilt.' If with this retraction, Dr. Briggs was acquitted, certainly a much better offender should be. This much I hope, that my unknown friend, or any one else occupying his conservative position, does not yet believe in the once vigorously asserted existence of the great Napoleon, who was said to have lived not far from the time of John Wesley. Whately, after the manner of the sceptics of his day, with the author of Christianity, proved conclusively that there never was a Bonaparte, in that ingenious and famous satire of 1819, entitled: 'Historic Doubts Relative to the Existence of Napoleon Bonaparte,' to which solemn and elaborate replies were made, but not with sufficient force to shake the venerable divine in his well established convictions.

"Let me say inclosing, that on rereading the clipping sent me, my doubts about Wesley again arise. Note, for instance, the very opening sentence of the categorical claim: 'John Wesley, the founder of Methodism was born in 1703, and was educated at Oxford, where he was a tutor in Lincoln College.' Now we all know there never was an 'eminent tutor' in college, for as soon as one distinguished himself as a teacher, he is made full professor. Moreover, the hand of the redactor is apparent, and two documents clearly appear, for Wesley is said to have been educated 'at Oxford' while it is immediately added that he was connected with

Lincoln College, and so the controversy is settled. I
will further, today, repeat the fact that he
declared to have died in 1791, having been born in 1706.
This, as every scholar is aware was long before the days of
Lincoln College. Now this may be the unkindest cut of all,
in that what was so honestly sent me to convince me of my
errors, seems thus to have been turned by me against the
author, and there my score is as a right one is being I am
in letter, of the scriptural command, 'Thou shalt not see the
a kid in its mother's milk,' and yet the advance correspon-
dent is an 'old subscriber,' and therefore is no 'kid,'
and hence I am clear on that score."

"If after this, I seem to my friend or any indi-
vidual in sympathy with him, to be a rank sceptic, I trust
that such a one will not lose his clarity for me. I seem to
have been born to doubt, so like the person who could not be-
lieve in the Founder of Christianity or in any of the claims
of the gospel because of the way he was made up. And in
proof of his being thus constituted, he cited that a phreno-
logist told him, after feeling his bumps in childhood, namely,
that he was a born unbeliever, and never could believe any-
thing. I do not believe anything, I believe that fool phrenologist. Now I must have been born a
bumphead, and hence I am a sceptic. I must be bumpitious, and perhaps every disturbed brother will
generally say the same thing in my favor, and by way of

apologizing in his own mind for my attacking the very foundations of things.

Very truly yours,

Walter B. Woodworth.

Physically, Mr. Woodworth was slender and well-proportioned in height. It would not be said that he had an intellectual face, pleasing and attractive, denoting force of character as well as soundness of heart. His only physical defect, which did not detract from the expressiveness of his face, was near-sightedness. This defect was so pronounced that he never attempted to use a manuscript in his pulpit, and he thoroughly familiarized himself with the scriptures and hymns used in public service. He always preached memoriter. He wrote out his sermons carefully, and then learned them by heart, and preached them word for word just as they were written. He always had sermons in stock. I have heard him say repeatedly that he would go crazy if he should come to his last sermon."

"The samples given in this sketch show that his writings were finished productions. He never did anything in a slovenly and slipshod manner. He did everything with painstaking care, thoroughness and accuracy. Though a student preeminently and very scholarly in all his tastes and habits, he was not a bookworm, and he was not confined to every call. He was companionable, brotherly, humorous on a high key, and in every way and always, a delightful man."

Rev. Mr. Whitless

Rev. Mr. Whitless, son of Rev. Mr. and Mrs. John (Mrs) Whitless, was born in New Haven, Conn. 1841, April 18, 1841. He received his primary education at the district school, at an academy in the village from private tutoring by his pastor, and one year at Hopkins Grammar School, in New Haven.

He graduated from Yale College in 1871. In 1872, he taught at the Betts Military Academy, Stamford, Conn. He graduated from Yale Divinity School in 1875. While at Yale, as an undergraduate, he served as deacon of the college church, and he graduated sixth in his class.

In June of 1875, he became pastor of the First Congregational Church of Creston, Iowa. Here he was ordained in October of this year, Rev. E. S. Hill, of Atlantic, preaching the sermon.

In the second year of his pastorate at Creston, June 24, 1876, Mr. Whitless was married to Maria Newell, of New Haven. It may do no harm now to report that he came near failing at the end of his first year. More than once he has told me of the visit of a committee from the church advising him to resign. But he begged for his life; said he could not afford to be dismissed at the end of his first year, that it would be a cloud upon his ministerial character. He most humbly asked that they would try him

another year. He said that he was to spin a web for the field, that he was sure that they two together could make good. This committee lived to be very much accomplished, and was done, and when finally Mr. Whittlesey left them, the people almost cried their eyes out, so loathe they were to have him go. The pastor continued for a dozen years, and he would have continued for a dozen more in the same way, but he could not.

While in Creston, Mr. Whittlesey started a class of half a dozen young men in classical study, fitting them for college, and the inspiration they derived from his ideals spread to others in the community and grew in force and volume for years.

The first "blue ribbon" campaign was started in his parlor in Creston, led by Mr. John W. Brew. In the struggle for the enforcement of the law for prohibition, he bore a leading part. He was secretary of the county alliance, and collected much of the money by which, in spite of legal artifice, and mob violence, the eight saloons of Creston were closed and kept closed for many months. Mr. Whittlesey himself was threatened with violence. His mother also told of a certain time when a party of men came at three o'clock in the morning, just after a little child had been born, to serve a warrant on Mr. Whittlesey. They chose this time just to worry and annoy him. "I remember," says Miss Helen, "going home from prayer meeting one night, and father's holding me tight by the hand, and looking quickly up and down an alley

as he passed. It was the night, I was told years later, that the liquor men went with ropes to the home of one of father's deacons, with intent to hang him. He also had been to church, but went home by another way, and so escaped."

While in Iowa, Mr. Whittlesey was moderator before the state association in 1884, and its moderator in 1886, and a delegate in the same year to the National Council. During this period, he received several calls to more remunerative fields, but he felt desirous of remaining until the work was established beyond all question, and until the time should come when a change would be a benefit to his people as well as to himself.

In May of 1887, he was called without candidating, and solely on his twelve years' record in Iowa, to the First Congregational Church of Evanston, Illinois. Feeling that the time was fully ripe to make a change, he accepted the call, though it was a severe wrench for the pastor and people.

At the time of his departure, the Creston Gazette published the following:

Rev. W. . Whittlesey has been called to the pastorate of the Congregational Church of Evanston, Illinois, salary \$2500 besides moving expenses. Mr. Whittlesey has been in Creston so long, and has been so closely identified with the religious, social, and intellectual life of the city that it is difficult to realize that he is really to go away. He will be missed from Creston, as a citizen, as a neighbor, as a genial, Christian gentleman and friend. The loss to the

city, however, is small compared to that of the loss of the church. It loses a talented, unassuming, devoted, pastor. He leaves the church poor. He leaves it strong and prosperous. He has richly earned the right to go to a broader field of usefulness. At the last services, pastor and people were visibly affected, and many shed tears."

"After stating in full the reasons which led to this step, Mr. Whittlesey made the following requests:

"1. That the deacons and trustees meet me, if possible, for a few minutes to-morrow morning at half past eight o'clock at the superior court room.

"2. That a meeting of the church, followed by a meeting of the Society, be held at the usual prayer meeting hour on Wednesday evening, to accept my resignation as tendered, and to adopt wise measures for securing a successor.

"3. That you make our departure as easy and cheerful as possible, by rising above any tendency to discouragement, by trust in the Great Head of the church, and by united charitable, energetic, and persistent devotion to the interests of this church, and to the cause of Christ. God is not dead, nor asleep. If he wants me in Evanston, no doubt he wants some other man here. Faithful prayer and businesslike methods, and a reasonable spirit will enable you to find him in God's own good time. And when you have found him, then, one and all, stand by him.

"4. That on some happy day not later than the autumn of next year, and as much earlier as God pleases, you

invite us to visit Evanston to rejoice with you in the completion of your new church.

"5. That any of you in this congregation who as attendants upon our services for the past twelve years or any portion of that time, have heard but not obeyed the calls of Christ, will this day yield yourselves to him in glad surrender, go down upon your knees before him in your own homes this beautiful Easter day; come to my house this afternoon to apprise me of your decision; and at the approaching communion please to separate from all those who are not willing to membership in His church.

"If this parting must come, let us praise God that His providence has so arranged that the announcement of it should be made on this blessed Easter Sunday, the day which to all Christians is the pledge of a glorious reunion and eternal fellowship with one another, and with our Lord. I remain with sincere and deep affection your brother in Christ, Wm. H. Chittenden."

Mr. Chittenden was at the first service at Evanston, Illinois, in May of 1887. In September of the following year, he was, as he said he hoped that he would be, invited back to Evanston to assist in the completion of a church building for which he had planned, labored, and sacrificed many a sleepless night. On Sunday morning the sermon, a portion of which was as follows:

"The Sermon.

"Brother Chittenden,--The Lord of Hosts, who is with me, meet you.

Division: The first division of the people.

I. Between man and his Maker.

II. Between man and his fellowmen.

III. Between the physical world, the living world, and the invisible world.

IV. Between the earthly life of man and the eternal life of heaven.

"The third division includes the following brief historical sketch: The year 1849 was a memorable one for the young men who cast their first vote this fall, nothing was visible where we now are, but the prairie was a vast expanse of grass, and the removal from Cromwell of the division station.

"Saturday morning, late in November, 1849, at the hour of sunrise, the Rev. Robert Hunter, pastor of the Congregational church at Kevinville, called his wife to the door to look through his field glass twelve miles away over the prairie, at a little cluster of tents, perched upon the horizon. Said he, 'They are staking out a new town over there, and as the Methodist minister preaches here tomorrow, I will ride over there and try to stick a stake for Christ.'

"So in the afternoon he rode over, slept on the prairie, and in the morning held a service there. In the middle of his sermon, a number of carpenters who were slinging the first hotel, were driven in by a snow squall. When they had found comfortable places, he said: 'Since the Lord has driven you in

all eyes were turned to the new state for the church. Then, in May of 1870, there followed the first Baptist church in the new state, with preaching occasionally by ministers of different denominations; in the depot, in stores, school-rooms and in due time in the Library Hall. The year 1868, when the first Christian sermon was preached in Creston, was a year of great importance to the new state. It was a year when the new towns were springing up as if by magic. This was the year that witnessed the appointment of Rev. Joseph W. Pickett, pastor of the Baptist church in Creston, as the first Baptist minister in Southern Iowa. What a grand man he was! and how fully he realized the grandeur of his mission! In his preaching, I foresee some of the wonderful glory and beauty that twenty years will unfold, Christian homes, with waving grain, teeming orchards, and groves from which rise church spires, will then cover these now untrodden solitudes. In imagination, I hear the tramp of the coming millions who are to find homes here in the near future, and my ardor is kindled and my footsteps quickened as I listen to the command, 'Prepare ye the way of the Lord; make straight in the desert a highway for our God.'

"In this spirit of love to God, devotion to man, and loyalty to the Congregational state and order, he visited the new towns, called at all the stores and houses, shook hands

...all day people, learned the first lesson of the ...
...and ... services, ...
...and when necessary, ...
...less prairies by the aid of the stars, and waded or swam the
icy creeks. Here is a list of the churches organized in the
Council ...
...his tireless superintendency: ...
Cromwell, Corning, Red Oak, Farragut, Shenandoah, Hastings,
Harlan, Mondamin, and Anita. Out of them all, none, proba-
bly, had a smaller beginning than ours, and none has had a
larger growth.

"The organizing council met in the Hall of the
Public Library January 28, 1873. The state of the thermome-
ter tallied with the day of the month, twenty-eight below
zero! Two of the members ...
meeting six miles across the prairie, due north. The Rev.
John Todd who did not consider himself old enough to be
called Father Todd or to stay away from the council on ac-
count of the weather, walked eight miles from Tabor to take
the cars at Hillsdale. Tradition has handed down this re-
mark by someone: 'The church that is born in a blizzard
will never be killed by a white frost.'

...
It took one-half of the total male membership to fill the
office of deacons, and they elected but one deacon. Four
of the original seven are members to-day."

Mr. Calhoun, one of his former associates, visits the church on alternate Sabbaths. He greatly endears himself to the people, and returns for an third year. He has promised to return to them if they will build.

"Creston grows. The little church receives valuable reinforcements from Illinois, Wisconsin, and elsewhere. They build a compact, substantial little chapel, suited to their needs.

"1874, June 13th, and 14th. Two happy days in immediate succession. On Saturday, the Rev. Mr. Calhoun is ordained, and on Sunday, the chapel, free from debt, is dedicated to its sacred purpose. The membership grows five fold, numbering thirty-five."

"June 13, 1875. An unfamiliar face in the pulpit; the voice of a stranger is heard in the sanctuary. (Rev. Mr. Whittlesey).

"Friday evening, October 1st. By the solemn laying on of hands, with prayer, the stranger is ordained to the service of Christ and of this church, in the ministry of the gospel."

"1876, September 15th. A festive scene in the church. For the first time in its history the church possess a pastor's wife."

"1877, June 21st. Sunday afternoon, four o'clock. The most solemn and critical hour, perhaps, in the church's history. In response to invitation given in the morning

common, forty of God's children will be called to witness, and to decide the question, shall there be a genuine revival of religion in the church and congregation? On bended knee, they pledge each other and the Lord. 'Yes, by God's help there shall be,' and there is!. Shall we ever forget the days and evenings of that first revival season?

"March 4th. The Lord's Day. The Holy Communion. Twenty-five persons in their youth or early prime range themselves before God's altar and enter into covenant. The strength and prospects of the church are nearly doubled."

"The years roll swiftly by, bringing their perplexities and their successes, their lights and shadows. Other revivals are held, sometimes alone, sometimes in fraternal union with the other churches; sometimes with valued helpers, such as Brothers Coleman, Mills, Jameson, Chubbuck, Cowan, and Leeper, and the accessions reached twenty-three on three occasions, and once thirty-three. Members and friends come from other places, help us for a while, and are helped by us, and then go on to strengthen other churches or pass over to join the church triumphant. The chapel improved; chairs and bare floor and walls give place to comfortable seats and tasteful carpet and paper."

"1882, September 7th. A surprise party in the chapel. A blackboard exercise. In an hour, \$1089 pledged to be put in the bank toward a new church edifice. The next morning, the first round silver dollar is paid, by a wee maiden and her little brother (Mr. Whittlesey's children.)

"1884, February 18th. Another grand evening meeting, and a signal was given that the fight was on."

"1885, July 29th. The heat and thick of the long, trying, triumphant conflict of the home against the saloon. Church members go home from prayer meeting prepared to defend their lives, if need be, with carnal weapons."

"1887, May 2d. Monday evening. A resident membership of 202. The dear old chapel, a perfect bower of beauty. Tears, smiles, gifts, prayers, handclasps, benedictions, and farewell. (Whittlesey leaving for Evanston.)

"May 8th, Sabbath. In God's good providence, without a single Sunday intervening, a new form in the pulpit, another shepherd for the flock, another pastor's home in the parish; a new leader, with new ideas, new methods, new enthusiasm. (Allen J. Van Wagner, the new pastor.)

"From this hasty glance over the hallowed past, we turn the vivid expectation to the future. The church has not completed its work in erecting this commodious structure. No, it has only just got ready to do its work. If you are faithful in the future as in the past, you shall see yet

"From this hasty glance over the hallowed past, we turn the vivid expectation to the future. The church has not completed its work in erecting this commodious structure. No, it has only just got ready to do its work. If you are faithful in the future as in the past, you shall see yet

after which all men will flock to Christ. In this hour, successive generations shall be born into the kingdom and trained for service, and sent out to bless the world. Though this occasion awakens many tender memories of the past, it points our thoughts chiefly to the future. And so past, present, and future meet here in this new sanctuary in blessed fellowship.

Dr. Whittlesey's Chicago pastorate covered a period of five years. A good deal of the time his health was poor, making the work, heavy at best, doubly hard. There came a time when, as he said, his pen, which was accustomed to glide over the page of its own accord, had to be pushed. In May of 1892, he resigned, but not to retire, for he had still nine good years to devote to some good work.

Mr. Whittlesey remained in Evanston for five years, during which time he served as president of the Chicago Congregation Club, as director of the Illinois Home Missionary Society, and as delegate to the National Council in 1889. In 1890, Illinois College honored him with the degree of Doctor of Divinity. Mr. Whittlesey was elected Congregational pastor in the United States to preach a sermon and take a collection for the National Council's Anniversary fund. His sermon was on "The Church and the World," and the church giving for this cause \$711.66.

At the end of the five years, Dr. Whittlesey's health was poor, and he resigned, thinking it better for the church than

that he would do so. On his return from abroad, where he had been for some time, he was appointed, as Secretary of the National Ministerial Relief Council, as Secretary of the National Ministerial Relief Fund. Dr. Whittlesey settled his family in New Haven, where he wished to prepare his sons for Yale, and began immediately his new duties. He continued in this new field until his death---preaching and addressing church twice and sometimes three times on a Sunday, also, week days, any time a church would give him a hearing, speaking in all over fifteen hundred times. In fact, he gave his life for the cause which he loved. In 1901, he wrote and published a hymn, which he called "The Aged Minister's Prayer," which was sung wherever he preached his sermon, and it came to be used by other denominations. The hymn is as follows:

"Forsake me not when I am old,
My feet draw near the streets of gold;
I wait the setting sun.

Then youthful vigor is no more;
Then in the twilight grey and cold,
I stand alone.

"Forsake then not when thou art old?
His arms of love shall thee enfold;
His hand thy table shall prepare.

"Forsake thee not when thou art old?
We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake."

and in his life and work:

His attitude toward life was as agreeable as that of him when engaged in his life work. It is hard to believe that a man who had lived so long and seen so much of the world could be so cheerful and so full of life.

It was difficult to say in which he rejoiced more, or revealed himself more, sitting by the side of some aged pensioner as he talked of the honors and the awards of the service of the King, or as he pleaded the cause he loved so dearly. It was a joy that he might glorify the cause he loved, and help the aged veterans.

He made them all feel the privilege their need opened to the Lord's people; and his own love was so tender, and his joy so real that none could doubt him.

Direct, simple, intelligent, devoted, and utterly unselfish, he was a man of whom it was a privilege to know.

In the years to come, many an old minister and his widow will be cared for, and the heart of the church will be kept sympathetic and tender because of the work of the first

minister of the church, who lived his life for the church.

His rare quality of thought which only saw the good in men and women, and people always responded to his loving faith in them. He had a gift of humor, a fund of loving sympathy, and was persistently trustful and sunny, no matter what clouds might seem to gather over head. He was an ideal

the consequence was that his children always loved Sunday. There was always music and Bible and other stories, and a happy time with father and mother.

Business men said of Dr. Whittlesey that he would have made a successful business man. He had such unusual executive ability, and managed his affairs in the most businesslike fashion. Mr. Whittlesey had absolute confidence in the Heavenly Father's guidance in the affairs of men, so that all problems were taken to him in prayer, with the assurance that the way would open, and the right course be shown. He was an ideal father, and lived his religion in his daily life. He was absolutely unselfish, and his life was prematurely shortened because of his unceasing labors in the cause he loved. One of his beloved classmates at Yale, and a lifelong friend, Judge William K. Townsend, of New Haven, has written of him in these words:

"Nathan Hart Whittlesey was a unique figure in the class of 1871. Everyone respected and admired him for his high moral character, his aggressive pursuit of duty, and a subtle charm of humor which pervaded his whole being. I know that I echo the sentiments of many men in the class when I say that we never walked or talked with him without feeling happier and better for his influence. Looking back thirty years to our college days, recalling the affectionate friendships of our class, I remember him as a man whose

by no one in the class in his religious life, but who excelled almost everyone in the class by the manner in which he imparted that influence to his fellows, and taught them by his life and example how religion might serve to brighten and adorn every pleasure of life."

A year before his death, he suffered from a complete nervous breakdown, and died in Washington, D. C., on his way home from a winter in the South, on February 20, 1901, aged fifty-two years, ten months, and two days.

Brother Whittlesey is worthy of a much completer sketch than this, but this is enough to show something of the quality and volume of the man. Physically, he was small, but in intellect, and heart, he was head and shoulders above the average man. His bodily presence, however, was not insignificant. His expressive face, framed with coal black hair, his keen eye flashing behind his great spectacles, suggested at a glance a man of great force and beauty of character. He was indeed a rare man. He was a perfect embodiment of kindness. His conversation was genial. His social manners were most attractive. His sermons were always fresh and vigorous, charitable, but loyal to the truth. Take him all in all, he was a wholesome and lovable and forceful a man as ever blessed our Iowa fellowship.

"The morning is crowded with reading: first the
 plus ultra of intellectual influence is the reading of books.
 It comes next to read the American daily printing." With
 almost equal force may be said that a large part of the
 moral degeneracy of our time, comes from indiscriminate use
 of reading matter, now within the reach of the people. In-
 stead of teaching our young people how, and what to read, we
 let them read at will. Hence they collect their knowledge of
 the imagination, rather than to the powers of recollection.
 Having a natural taste for what is very properly called
 'light reading' they come by an easy gradation to what
 excites the lower passions, therefore, our boys fall into
 the habit of reading 'dime novels,' and sensational papers
 which are laden with all kinds of evil influences. Even the
 average newspaper under the cloak of respectability, smuggles
 into the household much that is not only not respectable
 but positively corrupting.

"Some of our magazines, and many so called popu-
 lar books, are far from what they should be in their general
 tone and teaching, either cultivating scepticism and infi-
 delity in their readers, or else giving utterance to vapid
 sentimentalism. The result of all of which is, that our
 young people, to an alarming extent, are growing up with
 loose habits of thinking, and wrong ideas of life; while
 not a few of our boys (and shall we say our girls, too?)
 are being trained by pestiferous literature to take place
 among criminals and outcasts of society. Parents and public

principles of the young are not sufficiently serious nature of these facts.

"Upon general principles, any improvement in the grade of reading among young people as a class must come through one or all of three channels, namely:

"First, the family. The parent is the one obviating the need of reform. The young child is impotent to direct his own course. The parent must do it for him. At a very early age, he is capable of being instructed unofficially or otherwise. He may acquire a correct use of language, refinement of manner and tastes, love for the true and pure, or vice versa. Parents may take advantage of this principle. Stories from history, simple facts in science, and pleasing incidents in biography, may be so imparted as to lead the child to read, and he will be inclined to read books which will lead his mind out still farther in those directions. By home reading, familiar conversations about books being read, careful attention to the child's inquiries, and a loving oversight of the entire mental bent of the child, a confidence and interest will be inspired in the young members of the family circle which will serve as a wholesome barrier against anything questionable in sentiment or style, and a stimulus to all useful knowledge.

"Second, the school. A parent's work must be supplemented by the teacher's. A serious obstacle in the way is the present system of cramming the minds of children with facts, which for lack of time they cannot digest and

unimpaired. The pupil thus becomes little more than a re-
-flecting machine, while his reflective powers are left
uncared for. He therefore fails to connect his studies, as
he ought, with the great body of moral literature. As
Waldo Emerson has well said, 'What is greatly needed in
our schools, is a professor of books,' or in other words,
teachers competent to direct their scholars into those de-
-pôts of reading material which afford a certain supply of
materials to build the superstructure of a complete educa-
tion, or the foundation of the studies pursued at school.

"Third, the pulpit. The minister should be an
educator in the broadest sense of the word. He may aid in
bringing about the desired reformation by calling public
attention to the fact of the vast amount of unfit reading
there is in the hands of young people, and stirring up
popular sentiment against it; by practical and timely sug-
gestions to parents in the directions already indicated,
by the use of his public influence on the subject of educa-
tion, and by his general interest in the welfare of the
young. He may have some organization among his young people
for the furthering of this object which shall not only become
popular but exceedingly useful. Above all, he may work on
the young, in all places and at all times, as he comes in
contact with the young, give them such earnest conceptions
of life that they will have no taste for any kind of reading

...in pastoral work in Tampa, Florida. A report of Mr. Crawford, copied from the The Florida Times Union was published in ... Sidney Crawford, our missionary at Tampa, Florida, who, since the yellow fever has raged there, has been unrelenting in his ministrations to the sick, is critically ill with the fever. The Union declares that 'no words can be extravagance in describing his conduct, and that of others of the ... and his brothers in the ministry. These brave men will ever ...

In January of 1868, the Home Missionary again reports: "The friends of a Home Missionary in Florida, who was stricken down with yellow fever while ministering to the victims of that terrible scourge, will give thanks that he is again able to be at his post. He writes: 'Many thanks for your words of cheer. We have indeed passed through a ... break of the fever, but I had already decided that, should the dreaded scourge prevail, my post of duty would be here. ...

to take proper care of myself; but at last my turn came. By a kind Providence I was spared to see you once more.

"Some of my experiences with the sick have been very precious, others exceedingly sad. The outlook now is a little more encouraging. If you only could send us down a touch of that frosty weather you are having at the North, it would help us out. The effect of the fever on our little church will be discouraging for a time. Our congregation is a good deal scattered, and a part of the flock may never come back again. But we trust that God will bring some good out of this apparent evil."

Mr. Crawford, leaving the South, returned to New England, and from 1893 to 1900, was pastor at Rutland, Massachusetts. The next seven years, 1900-07, he was pastor at Provincetown, where he still resides in the seventy-fourth year of his life.

In reply to a request for an autobiographical sketch, under date of December 2, 1914, Mr. Crawford writes:

"I received your former letter asking for a sketch of my life and ministry, and should have replied at once, most cheerfully, but, owing to an extremely nervous condition over which I seem to have no control, I find myself wholly unable to do so simple a thing as that which you ask. Since

your last letter and proposal, I have been unable to attempt to get myself in hand, and give you a brief sketch of my life and work. It is true that I have had a great deal to do, but I am sure you will be generous enough to allowance for my inability to do what I would most gladly do were I in a better position to do so. I am sorry to hear that you are ill. But let the sketch of my life and work go with what you have gathered from the Andover Catalog and the denominational records.

Mr. Crawford was never very robust. He was a man of delicate physical, mental, and spiritual organization. It was not in him to go into excesses in bodily exercise, or in the use of extravagant language. "His life an even tenor kept." He weighed carefully sentiments and the expression of them. He selected his illustrations with the greatest care. He was a refined, cultured, Christian gentleman.

Over fifty persons were converted, and we are seeking the Lord. This added to our church nineteen by profession and we are looking for others. This coming of the Spirit upon us has so revived us that the church is in splendid working order. The Lord has done great things for us, and we are glad. It is a blessing, and no organization; but we have had preaching service every Sunday morning since we came here, and the people seem to be very anxious and hungering for the word of God."

May 1, 1885, finds him at Sullivan, Ohio. June 1, 1887, he was commissioned for Fenfield. In June of 1888, he made a change to Ironton. In August of 1889, he made another change, beginning a Home Missionary pastorate at Palmyra, but within the year he brought the church to self support. This was his home until the day of his death.

Mr. Hughes was something of an author. In 1877, he published a book of two hundred pages on "The External Evidences of the Bible." In 1888, a little pamphlet of twelve pages on "Evils, Public and Social," was published; and then, in 1891, appeared from his pen a book of four hundred and twenty-seven pages on the subject, "Denials of Christianity."

He died September 14, 1892, aged fifty-two years and four months. I have only an indistinct remembrance of Brother Hughes, as I found him at Mason and Givin when I began my superintendency in 1882. He was a typical Welshman in build, but no in temperament or pulpit eloquence. He was a typical Welshman in this respect, also, that he was

a defender of the faith. It was the best of the Welsh people that there never was an English book written in the Welsh language, while the Welsh religious books are legion.

Dr. J. G. Fraser, of Cleveland, writes of Brother Hughes as follows:

"Isaac C. Hughes, was that unusual product, a Welshman who was slow in thought and hesitant in speech. He was pastor while in Ohio of both English and Welsh churches, and married as his second wife a lady from or near our great border country Welsh church. Hughes was one of the best and most devoted and simple-minded Christian ministers I ever knew, but he did not have the gift of fluent speech which belongs to most of the Welsh brethren. I knew him not only in school at Oberlin, but as pastor in my secretarial days; in the English church at Penfield, and the Welsh churches of Ironton and Palmyra, both now extinct. I think he asked me to read in manuscript and write a preface for his book on "The Denials of Rationalism." I don't remember how I got out of it. The truth was I could not begin to understand the book, which was deeply and intensely metaphysical. You cannot say too much of Hughes' devotion to the truth, and loyalty to the church and to his friends."

Jones, was born in Manchester, England, February 19, 1835. His father, Rev. Tudor Jones, brought his family to this country in 1846, when Amos was eleven years of age. He had a brother, Lemuel, who also became a minister. The family came to Dubuque in 1856, and this was the residence of the household until the death of the father, which occurred in November of 1893.

Mr. Jones was married in Dubuque to Miss Thelma Parker, November 26, 1857. Into this household were born seven children.

Mr. Jones was not a college or seminary graduate. He studied theology in private. He was ordained at Colesburg, Iowa, November 15, 1873, Dr. Joel S. Bingham, of Dubuque, preaching the sermon. He began preaching in Colesburg, probably while he was still studying theology, in 1874. He was commissioned for Dyersville, October 1, 1875. Within the year, the church came to self-support, and in 1876, Mr. Jones was called to the church at Gladbrook.

On June 1, 1877, when called to the church at Gladbrook, he took up the work at Fairfax and vicinity, and was in service in this field until 1886. During this period, he was called to the church at Gladbrook, which he served for a time. June 1,

1882, he was transferred by the Home Missionary Society to Rock Rapids, in Lyon county, and there we of the Iowa Home Missionary Society found him when we began our work in July of this year 1882, and he soon became one of our missionaries. We commissioned him again in 1883, and he closed his work in this field in July of 1884.

In October of 1884, he was again under the commission of the National Society, located at Wyandotte, Kansas. I think he preferred the protection and guidance of the National Society to that of the untried State organization. His neighbor, Mr. Southworth of Sheldon said so frankly, and I agree with him. He was at Wyandotte for two years, and at Independence only one year, dying there of typhoid-malaria July 21, 1886, and was buried there.

I never met him personally, but I have seen his reports, and especially his sermon in the Welsh language. It was easy to see that he had Welsh blood in his veins, and that Welsh was in his power. His education was not very extended or thorough. His pastorates were short. None of his reports to the Home Missionary Society were elaborate. He was, however, very evangelistic in spirit and method. He was a good preacher, and his sermons were well received.

A native Welshman, he was a native of Wales, and his mother was a native of Wales. He was a native of Wales, and his mother was a native of Wales.

Twelfth sketch.

George Lindley, son of William and Elizabeth
Lindley, was born in Kentucky, March 11,
1841. He attended the common schools, but he studied at Bangor Seminary; also, for a while, at
Miami, and graduated from the Chicago Theological Seminary
in 1875. After graduation, he came at once to Iowa, begin-
ning at Ames, Iowa, in 1875, as pastor of the First Church.
Here he was ordained in 1876 (month and day not noted),
Sup't Joseph Pickett preaching the sermon; and here, July
15, 1880, he was married to Stella M. Pearl, who journeyed
with him to the end of his life.

In 1880, Mr. Lindley went up into the Black Hills,
and was at Lead City for a year. From there he went to
Nebraska City, having there a pastorate of two years. Next,
in 1885, he went to Weeping Water, Nebraska, and was there
for a full decade, being for eight years the principal of the
Weeping Water Academy and for two years the prin-
cipal building on the campus bears the name, Lindley Cottage.
During the whole of the ten years, he was the pastor of the
Weeping Water Church.

From the Weeping Water Academy and pastorate, he
was called to the presidency of the Ridgeville College in
Indiana. Here he remained in service for five years, being
both pastor and president all the while.

From 1898 to 1905, he was pastor at Elk River,

1880. From 1880 to 1881, he was at Livingston, Montana, and from 1881 to the time of his death, he was pastor at Helena, Montana. He died on May 28, 1914, aged 53 years, 10 months, and 10 days.

Rev. E. J. [unclear], of [unclear], writes to Mr. Lindley, under date of September 16, 1914, says:

"I will give my impressions, although I am not very sure how correct they are. Mr. Lindley was a man of very pleasant personality, and jovial in his disposition. I think he was inclined to allow himself to be put at the head of a variety of organizations, and that he did not do very much for himself. He was more inclined to allow oversight and management. He was more inclined to allow current of events to carry him in the way of their natural drift, without shaping the course very much himself. He was a man well liked, and his social qualities enabled him to remain in connection with churches longer than perhaps he otherwise would.

"During his pastorate at Weeping Water, a new church building was erected, and I have since, one year after his pastorate closed, I found everything so submerged in debt that nothing but the vitality of the church saved it from being swept away and going entirely out of existence. But in all the fields he served, he did a work that was pleasant and agreeable, and is remembered very kindly by the people."

It is undoubtedly true, as I have already stated, that Mr. Birrell was not a great thinker, and was perhaps lacking in other elements of leadership. But my impression was that he was a man of very genuine sympathy and many popular qualities, and that on the whole his ministry was a decided success.

Birth of George Sterling.

George Sterling.

George Sterling, son of Samuel B. and Minerva (Board) Sterling, was born in New Milford, Connecticut, July 27, 1847. He was educated at New Milford and Washington, in his native state. He was for a time in Union College, but graduated from Amherst in 1870. He also spent two years in Union Theological Seminary, but graduated from Andover in 1873. October 17, 1873, he was commissioned for Granton, Michigan, April 16, 1874, he was commissioned for Smyrna; and July 19th of the same year, for Wayland, and Dorr.

While in this pastorate, October 20th, 1874, he was married to Lovinia Reed, of West Stockbridge, Massachusetts. Here also, December 8th of this year, he was ordained. In 1875, under commission of the Home Missionary Society, dated September 26, Mr. Sterling came out to Stacyville, Iowa, but at the end of the year resigned, and November 5th, of 1876, was commissioned for Burr Oak, Iowa, and Lenora, Minnesota. The commission was not renewed, and at the end of the year he returned to New England to spend the winter of 1876-77 at his home.

From 1877 to 1880, he was pastor at Higganum, Conn. In 1880-81, he was at Templeton, Massachusetts. He then went to Milton, New Hampshire, and was there for three years. From 1884 to 1888, he was located at West Glover, Vermont,

and in 1878-79, he was at North Woodbury in the same year. Next he went to Dumbarton, New Hampshire, and was in service there from 1880 to 1882.

Berkeley, Massachusetts, 1892-94, was his next field; then, Manomet, from 1894 to 1897, and finally, Windsor, Massachusetts, where he was in service from May 1, of 1897, to November 6, 1901. This last date was the day of his death, his last being his twenty-first year, thirty-one days, and twenty-nine days.

Fourteenth sketch,

Richard M. Burgess.

Richard Morris Burgess, son of Rev. William and
Ella (Thomas) Burgess, was born in Philadelphia, Pa.,
March 22, 1857. He studied at Central College, Kentucky,
and at Bangor Seminary, but graduated at Oberlin in 1875.

He went at once to Iowa after his graduation, settling
at Emira, where he was commissioned September 2, 1875, and
ordained December 3d of the same year, Rev. John Todd of
Tabor preaching the sermon. The same year, December 30,
he was married to Alice Wilson, of Iowa, married.

After one year of service at Emira, he left the
field; was without charge for a little time; June 2, 1878,
he was commissioned for White Rock, Iowa, and on July
Rock, September 5th, of the same year. Under this commis-
sion he preached also at Forestville, Delaware, Wenden,
Iowa, and others. He has since been at White Rock,
Iowa, as follows:

"This is pioneer work in a new country. It is
not at all peculiar to this place, but covers the
whole region, consuming every house in White Rock. This
and surrounding townships have been settled mainly, so far
as the white population is concerned, by immigrants from
Ireland and Scotland. The Irish are only beginning to clear the ground; it will be
years yet before they will be able to do so. The Scotch are
more advanced, but they are also only beginning to clear the ground."

occupying the ground and offering no more. It is not a
little over an hour's ride from Sanilac. At Sanilac the
church is very small, with only a few members. It is one
of our name on the shore between Fort Huron and Bay City.
Two members of the Fort Sanilac church lived here, and at
their invitation, I came to spend a few weeks, and see if
there was any prospect for a more permanent work. They pro-
mised me that if I would give me time for one or two months,
I should be at no other expense. So what has been accomplish-
ed is not very much, but it is a very good thing.
a sort of venture, and a very uncertain one at that. August
25, 1878, I preached here for the first time, and organized
the Sunday School. There were present at the organization
only nine grown persons and three children. But the school
grew and prospered until every family in the village, so far
as I could learn, was represented upon its roll, and its
books and papers were read in every house. We have also a
library, which helped greatly to this result. October 11,
1878, the church was organized, and the school was
nized by a council. Six weeks later, the school house, which
was also church and Sunday School room, was destroyed by fire.
The school house was a very small one, and the school was
abandoned. The little church, however, was unwilling to give
up the school. The school was a very good one, and the
schoolhouse. We do not want now to lose our meetings and
Sunday School and minister.' Of course under the circum-

attempts, I called on the people of the community. For nearly
a year, we continued to work, and finally decided to
build a house of worship. We could not do this
without money, and we were obliged to go to the
bank, and borrow money. We borrowed \$1000, and
there remained no other course for us but to abandon the
field, or build a house of worship.

"At the organization of the church, the members
were afraid to pledge themselves to raise \$150 toward the
support of a minister. Five months later they had paid him
for the year, and were then the worst of building a house
of worship. At the same time, the church was in
this also began in weakness. Three men went to the woods and
cut logs to be sawed into lumber. Others offered to help,
and the church was then in a better position. The
Ladies' Aid Society began a series of weekly entertainments,
besides meeting every week for work, and taking work home
with them. Mr. Thomson kindly offered us our choice of a
lot, and a site was soon selected. When spring came, people
volunteered to draw stone for the foundation, and so the
house was built by the free will offerings of the people.
We do not forget, however, that we received \$350 from the
Congregational Union. Nor shall we soon forget the aid
received from friends and churches in the Eastern Conference.

"On the twenty-eight of January, 1880, the church
was dedicated free from debt. The financial statement showed
the cost of the building to be fourteen hundred and fourteen
dollars, without a lot. At the dedication, \$100 was raised

Woodmansee, of Port Sinilac has assisted me for two weeks in revival meetings, resulting in a general quickening of the spiritual life of the church. In Minden, a church of seven members was organized, June 11th, 1879. This is a point of growing importance, the center of a fine farming country; and now that the Port Huron and Northwestern Railroad is coming there, it bids fair to become one of the best towns on the line. Though our organization is small, and Congregationalism new to the people, we already have a hold on the general community, and are growing stronger in all respects.

White Rock, is fast settling with farmers mostly from Canada. We have here no church, but hold meetings and Sunday School in a school house. Many of our neighbors are going to the out meetings that they seem content to disregard the Sabbath. But the young people and the children are glad to meet, and study the word of God together. It is very hard, however, to keep up a steady interest in these things among the children, where home influences are out of harmony with the work, if not in direct opposition to it."

"There are new openings all around waiting to be filled. In Port Hope, there are a number of influential men who stand ready to unite in a church of our name, if they can have a minister. Six miles northwest of White Rock, the farmers drew out logs last winter, hewed them, put up a block church, and then offered it to any evangelical denomination

that would make it all for them. The matter in hand and secured the building. With men upon the ground, and a little money to help struggling communities in their efforts to provide themselves with the house of worship, and the Sunday School library, we might extend our name and the cause of Christ throughout this whole region. People want a pure Gospel. Many are tired of the forms with which they have been supplied hitherto. Wherever our principles are known and understood, they are liked; the trouble is that they are so little known."

"The church in this county was the only one of our name in the county. It would not be, if we were not the only ones in the county who are spreading it abroad as the advocates of a false gospel are in making proselytes."

In 1882-3, Mr. Burgess supplied at Clio and Genesee, Michigan. He then had a pastorate of four years, 1884-88, at Alba. From this field he reported in April of 1885 as follows:

"I came to Alba one year ago to-day, and found a church of only nine actual members. Of these nine, two were absent, and three others lived so far distant as to be unable to attend the services. A church building stood half finished, and the funds as well as the energies of the people were exhausted. There was no other denomination here, and so far no other has come. All attended our services, and the school house was not large enough to hold the con-

gregation. I endeavored, first of all, to secure a practical union of all concerned Christians in prayer and work. The congregation was divided into three classes. It was my aim to make the truths that we all hold in common seem so great and real that all differences would be forgotten, or appear trifling in comparison. And as all could not have a church of their first choice, they seemed to conclude by common consent that it was better for all to be one and united. So we have in our membership Baptists who believe, with Spurgeon, that blood is thicker than water; we have Methodists, four kinds, but none, we hope, of the kind that falls from grace; Presbyterians, who illustrate the perseverance of the saints; United Brethren, who keep the unity of the spirit in the bond of peace; and Disciples who are the most liberal kind. In fact, we are, than a town about the same size, to the north of us, where four denominations are all holding the fort, that is, trying to starve each other out. When last spring opened, we set to work to finish our church building; and in these hard times, the people have been ever since paying the amounts pledged at the dedication."

"Then God blessed us with a genuine revival. The service at the church was as frequent as the communion service. Now came a great blessing. For the past two weeks, we have held meetings from house to house each evening, and expect to continue them. The increase of membership from nine to

there has been none. It has been a steady growth from the first. The largest number received at any one time on confession was thirteen. Some who are among our most faithful workers have not yet united with the church."

Mr. Burgess reports again in December of 1855:

"For three Sundays during the quarter, we have had no preaching services. The hardest snow storm of the winter came on Sunday, and kept people indoors; then, for the last two Sabbath, the church has been closed 'by order of the Board of Health,' on account of a case of small pox, which, in the opinion of some, caused more excitement and led to the enforcement of stricter regulations than were altogether necessary. For the past two weeks, no public meetings, not even prayer meetings, have been allowed. We have all been prisoners, shut out from the outside world. Special constables have guarded the streets, to prevent any from going out or coming in. The trains have come through behind time. Mail matter has been thrown off as they went tearing through, but none was taken on, so that no letters could be sent to anxious friends outside. Meanwhile, exaggerated reports had free course in neighboring towns. There was only the one case; and the man--a stranger--died, and was buried out in the woods, 'and no man knoweth of his sepulcher.' I have had no sense of personal danger; but it has been a peculiar sensation to find oneself, rather, one"

Dr. Fealy, who was called to the pastorate of the
 Congregational Church in 1847.

Dr. Fealy, in 1847, was called to the
 Congregational Church in 1847, serving
 in this capacity for three years, and for one
 year he was professor at Marysville College, in Tennessee.
 In 1871, he received the degree of Doctor of Divinity from
 Clivet College.

In 1875, he was called to the pastorate of the
 Congregational Church in Iowa City. Here he remained only
 one year. October 1, 1876, he began a short pastorate at
 Ottumwa. He was installed April 19, 1877, and resigned
 September 18, 1878, the dismissing council meeting Septem-
 ber 30. At this time he returned to the Hanover Street
 Church, in Milwaukee. Here, in 1847, his wife, who was
 married in 1847, died. In 1881, he was called to Wood-
 land, California. His name last appears in the Year Book
 in 1882. The Woodland Church records show that he was
 dismissed from the membership of the church in August of
 1885. Through Wisconsin brethren we learn that Dr. Fealy
 was married for the second time. Not even that year of the
 marriage is given, much less the name of the woman! She is
 introduced simply as "a widow lady of Santa Monica, Califor-
 nia." The Wisconsin eulogy of the brother is only this:
 "He was a very enthusiastic worker and is worthy of remem-
 brance on the part of the churches of which he was pastor."

He died at San Diego, California, April 17, 1897.

I remember Mr. Galt as a stern, dignified, gentlemanly man, without great pretensions, but a good, practical, didactic teacher. He was useful in his day and generation, serving the Kingdom in the East, the Southland, and on the Pacific Coast, in the schoolroom, pulpit, and private life.

Nineteenth Street,

Charles C. Cragin.

Charles Chester Cragin, son of Benjamin and Frances Maria (Critt) Cragin, was born in Providence, Rhode Island, December 20, 1841. He was valedictorian at the head of his class from the Providence Classical High School in 1859. A part of his liberal education was the hearing of the noted lecturers of his boyhood days. It was a question in the family whether they could afford the cost of these lectures, but the mother decided in favor of the lectures as a part of his education; so that he was permitted to hear such men as Russell Williams, John B. Goff, Ralph Waldo Emerson, Henry Ward Beecher, Starr King, August Taylor, George W. Harris, James Russell Lowell, Schyler Colfax, Henry Wilson, Benjamin Butler, and Abraham Lincoln.

He joined the First Church of Providence when thirteen years of age, under the pastorate of Dr. Samuel W. Wolcott, author of the hymn,

"Christ for the world we bring,
The world to Christ we bring,
With loving zeal."

He attended the University of Michigan in the Brown University from which he graduated in 1863. Before graduation, he served a private in the Civil War, in the summer of 1862, joining Company B. of the Tenth Rhode Island Volunteers. This was at the call of President Lincoln

after Pope's death in the second battle of Bull Run. He served again after graduation from college as a private in Company D, of the Second Rhode Island Volunteers, until December, 1862, when he was commissioned as captain in Company F, Fourteenth Rhode Island Heavy Artillery, and continued in the service in the Department of the Gulf until the close of the War.

Returning from the army, he studied in Chicago Theological Seminary from September 1862 to May, 1867. He then entered the Andover Theological Seminary, and was there from May of 1867 until August of 1868. He then returned for his last year to the Chicago Seminary, graduating in May of 1869.

His first pastorate was at Owatonna, Minnesota, where he was in service from September, 1869, to April, 1871. He was ordained at Owatonna, February 16, 1870. At the beginning of this pastorate, he was married; December 4, 1869, at Foster, Rhode Island, to Miss Hannah Elizabeth Remington. From September of 1871 to March of 1873, he was pastor of the church at Watertown, Wisconsin. During this pastorate, March 8, 1872, twenty-eight persons were received to the church on confession, and three by letter. In the winter and spring of 1873, he visited Egypt and the Holy Land. This was during his pastorate at Watertown. Of this pastorate, he says, substantially, that it was not an unqualified success.

His next pastorate was at McGregor, Iowa, where he began in May of 1875, and closed in March of 1881. Speaking

of this mission, we were:

The McGregor pastoral was, in the early days, the most enjoyable in our ministry. In seasons of low church, it was not fruitful, though we received a large number into membership. In seasons of high church, we received many. Deacon Bell, of Abilene, was one of the most successful evangelistic meetings in McGregor. But the McGregor church was stable and strong, not fickle, nor indulgent of fads. The four deacons and the pastor were congenial, and co-operative in their work, and they were all men. Deacon C. B. Bell was full of loving kindness, and he exhaled the fragrance of the thirteenth chapter of First Corinthians. Deacon C. M. Daniels was a wide reader, and a thoughtful and profound thinker. Deacon J. M. Gilchrist was kindly and full of sunshine; and Deacon J. E. Ellsworth was affectionate and devoted. And the women of the church were worthy of the leadership of such men.

"The Baptist church had no pastor during most of the period of my early eight years ministry at McGregor, and the rank and file of the membership gave a practical exhibition of Christian unity by uniting with us in work and worship."

"Education was a leading factor in our community life. The best citizens of McGregor were willing to serve on the board of education. Our church sociables had attractive literary programs. The pastor and his wife were glad to be honorary members of the High School Alumni Association,

and to take their part in the religious service, and the history of the church. The church was in a very poor state, and the pastor, Mr. J. H. Allen, was a very able and successful minister of the Gospel.

"The pastor conducted frequent normal classes by invitation, and gave many lectures and addresses, notably the first class at the Clear Lake Assembly, where there were a number of men in attendance from the West, and the first printed matter was sent by the Trustees of Iowa College. The finances of our McGregor church were ably managed, and generously supplied under the leadership of our excellent trustees, men of financial standing and business capacity. The choir was noted for its harmony under the lead of our good Sunday School Superintendent, Deacon C. E. Daniels. Our senior Deacon, C. F. Bell, continued to teach successfully a young people's Bible class long past the age when younger people were usually members of the service."

"The church was in a very poor state, and the pastor, Mr. J. H. Allen, was a very able and successful minister of the Gospel. He was there from May, 1888, to October, 1888. Of this pastorate, he writes:

"We built a new house of worship, and had a Sunday School of over six hundred members, with an average attendance of over one hundred. The church was in a very poor state, and the pastor, Mr. J. H. Allen, was a very able and successful minister of the Gospel. It was my experience, but it proved the most effective. Those five

and was for some years in a hospital, and I was
and more, and some of the services and prayers. I called
for the best that was in me, and they made heavy drain on my
vitality. In 1888, I was in Chicago from December 1888 to October 1894.

In 1895, Mr. Cragin moved to California, and for
about three years was on an orchard ranch at Campbell.
Here, November 6, 1905, his wife died of tuberculosis.
Three of the children also were taken from the home by
this fatal illness.

February, 1896, Brother Cragin resumed pastoral
work serving the church at Sebastopol for a year. From
April, 1897, to October of 1900, he was pastor at Eureka.
He then again spent two years on his ranch. Then, from
September, 1905, to September, 1907, he was pastor at Sono-
ma; then from September, 1908 to November, 1909, at Paler-
mo and Wyandotte. From December till April of 1911, he was
at Palermo and Lincoln; and then, from June 11, to October
12, he supplied at Sunol Glenn.

October 25, 1912, he was married to Miss Laura
Emily Williams. Since his marriage, Mr. Cragin has made his
home at Santa Rosa, where he is now superintendent of the
Sunday School, and does a good deal of supply work, as he
has opportunity.

Reviewing his life, Mr. Cragin speaks still fur-
ther of his Chicago ministry, as follows:

"We had large accessions under the preaching of

various communities, and has not only a large number of
 of his own writing, but also a number of his own
 work in California, Rev. Dana W. Barlett, of Los Angeles,
 Rev. James H. Carr, of Oakland, and Rev. Frederick A. Jones,
 of San Francisco.

He speaks further and more generally of his life
 as follows:

"When sickness in my family or impaired health
 in myself have interrupted my ministerial work, I have
 always found strength and opportunity for other work---
 business or orcharding. In spite of my many family bereave-
 ments, I have had on the whole a happy life, and I trust a
 life not lacking in usefulness."

Perhaps Mr. Cragin cannot properly be classed as
 an author. Still he has done a considerable amount of li-
 terary work. He has furnished numerous articles to the
 Advance and the Pacific. Many of his sermons were pub-
 lished in local papers; one on "Prayer as Power" has been
 preserved in pamphlet form. A paper by Mr. Cragin on
 "The Ministerial Tramp" read before the State Association
 in 1881, was published in the minutes, and was in substance
 as follows:

"We find ourselves as a denomination working both
 with cumbrous and insufficient machinery, and experience com-
 mon to men whose work has been so large and precious that they
 have not taken time to study adjustments. Our councils for
 installation and dismission have been thought burdensome at

times, and have been largely disused. But nothing has been substituted for them as a safeguard against error and weakness in the ministry. The great problem confronting us is the "ministerial tramp." He is a bird of passage, a wandering Jew, a peripatetic, both of choice and by necessity. His record pursues him, and his character stays by him, compelling him oftentimes to ventures new in pastures green. His preaching is disease; his practice is death; his motive is wholly selfish; he is a kind of mendicant monk. Where he is honest with the world, he pleads, "Put me into one of the priest's offices, that I may eat a piece of bread." And this is the man who asks to be numbered with the ministry which has counted such names as Robinson and Mather, Edwards and Dwight, Finney and Bushnell. This is the man who offers himself as a successor to the Parson of the Canterbury Tales:

"A goode man there was of religion,
That was a poore Parson of a town;
But rich he was of holy thought and work,
He was also a learned man, a clerk,
That Christ's gospel truly woulde preach."

"Can Congregationalism guard our churches against an unworthy ministry? Certainly. Ours is a self-adjusting system. It has life; it has growth; it has dimensions; it is a tree, not a liberty pole. Congregationalism does not touch the problem on the surface, it goes down to the question, What ought to be? We believe in precedents as information, not as law--in precedents as beacon lights, not as sheet anchors."

the action of ministerial associations. The committee paper of Professor Smythe of Andover showed that 'five classes of ministers are not covered by the present rules for calling councils in cases of delinquency.' The unanimous adoption at St. Louis of the first resolution of the committee of the Council as to calling this matter, based 'the fellowship of the churches, instead of the pastoral relation, the basis of ministerial discipline.' The second resolution entrusts to the local association the certification of ministerial standing; the third resolution provides that the Minutes of the State Association, and the Year Book append to the name of each minister the name of the local association of which he is a member; the fourth, recommends the annual appointment of a committee by each minor association, one of whose duties shall be 'to give a hearing to responsible persons bringing specific charges against any Congregational minister, within the above said limits, of an offence which would render it proper that he be deposed from the ministry.' The resolution is carefully guarded. It does not substitute the action of this proposed committee for the action of a council. It proposes that the committee act where a council cannot otherwise be secured, and that the immediate issue of this action be the calling of a council. The resolution is intended to meet the case of those ministers who have no membership in the churches they serve, and of those who, having such membership, are shielded in their misdeeds by a local association.

"The resolution is also especially to the ministerial order. But the most important part of the resolution is in this. It shall be the duty of said special committee of the minor association, 'to act as an advisory body in the employment and dismissal of ministers, when so requested by any church, within the bounds of said organization, which deems either an installing, or dismissing council not advisable, said minister to be recognized as pastor of the church, so calling and choosing him, when said committee so approve, it being understood that there is a right of appeal from its decision to a regularly constituted ecclesiastical council.'" This is substantially the plan of the English Congregationalists.

"The effect, then, of the various recommendations of a committee of the National Council would be

"1.--To make prominent the need of credentials for ministerial standing.

"2.--To show by a glance at the Minutes of the State Association, or at the Year Book, whether a minister's standing is duly certified.

"3.--To render it increasingly difficult for a man without clean papers to make his way to any of our pulpits.

"4.--To provide for the trial of unworthy ministers, when such trial cannot be secured by the old processes.

"5.--To provide a process for the introduction, examination, recognition, and dismissal for ministers, when a church desires such process, and deems an

installing is installing a full commission. Our records for 1880 give the names of only twelve of our ministers as installed. The one hundred and thirty-two others, nearly those who were ordained by the churches they serve, have had in their present fields of labor, no examination, either of person or paper, by competent authority. Under the system proposed, it will be the duty of an efficient committee to guard the churches against all ministerial disturbers of the peace. Not excluding, but officially, and with proper credentials, and detect and publish outlaws.

"The plan is based on the principle that 'an ounce of prevention is worth a pound of cure.' that it is easier to prevent than remove infection. We need not be sensitive about the liberty of the churches. No one has a motive for assailing it. We need to give due weight and honor to purity. The scriptural direction is, 'first pure, then peaceable.' The principle for which our Pilgrim Fathers suffered, was purity,--purity by separatism, purity by a separatism from a state church. Their doctrine was, 'the members of a Christian church ought to be Christians.' Is it too much for us to plan for another sort of separatism, that, namely, which shall separate between unworthy ministers, and the churches? Is it too much for the sons of the Pilgrims to insist that the church be a church, and not a mere organization, and that it shall be a church, as in a citadel, and then attempt to

dislodge them; or is it better to bar their entrance to the citadel? The question is whether to keep out the tramp, or to get him out?"

of about the average height, light hair, burnside whiskers, cultured and refined appearance; a fine scholar, an interesting and inspiring preacher, one of the kindest and most courteous of men. Blessings on the man that speaks well of his parish, as does Brother Cragin of McGregor! That is just the kind of a man this brother has been and is.

David McLean Moulton.

The following sketch is a biography, based on Mr. Moulton's own account of himself, of his educational life, his membership in the Senate, the Illinois House of Representatives, and the United States Representative service, as furnished by the compiler of the sketch, and a review of his life at his funeral by Rev. L. S. Goodrich, D.D., of the World's Fair, Chicago, 1893.

DAVID CALVIN, (commonly known as Dave or Walter (Waldman) Moulton, was born April 25, 1829, at Lenoxville, in Quebec, Canada, near the line of Vermont, of which state both of his parents were natives. The father was born in Hanson; the mother in Lenoxville. He lived with his mother and brothers at Lenoxville, until his tenth year.

In 1839, at Lenoxville, he came to Illinois, and settled on a farm two miles from Rockford. He was at once placed in school at an Academy in Belvidere. He was then sent to the school at Belvidere, Wisconsin, and two years later to the school at Beloit, Wisconsin which grew into Beloit College. In these schools, he received what meager scholastic training he ever had. (This last sentence, needless to say, is a direct quotation from Mr. Moulton.)

On leaving school, he entered upon the study of law. After the usual course of reading in the law offices

of holding papers in Knoxville and Lincoln Point, he spent a year in the state law school of New York, then located at Ballston Springs, near Saratoga. On his return West, he was admitted to the bar at Monroe, Wisconsin. Yet he never opened a law office, or tried a case. The reason is that, during this plastic period of life, he was conscious of a strong drawing to the gospel ministry. This secret and---as he believed---divine pull he resisted for many years; until, indeed, he had nearly wrecked his life. So, with the law pulling one way, and the ministry another, he found himself taking a sort of diagonal between the two, viz.: teaching and occasional newspapering.

Mr. Moulton had taught in country schools for a year or two, when, September 14, 1856, he was joined in marriage to Miss Augusta Morse, a Yankee school-ma'am, come west, as principal in a ward school in Monroe. In 1858, with his wife and one child, he moved to Waverly, Iowa, where he taught and was county superintendent until nearly the last of the War, when he enlisted and served until the War was ended. The G. A. R. post at Des Moines gives the information that the date of Mr. Moulton's enlistment in the 10th Iowa Infantry was in October of 1863, and that he was discharged in August of 1865.

After the War, on his return from the army, Mr. Moulton taught for a year at Waverly. The next year he and wife taught together for two years. He was then called back

to Laverly, as editor of the "Laverly Republican," which he edited until he was called to Mason City as a superintendent of the schools. He remained there five years in the city schools, and in the office of county superintendent. It was from Mason City that he was sent by Rev. Mr. Bennett to preach his first sermon at an afternoon appointment in Rockwell. Mr. Bennett used to say that the result of that trip was a letter from Mr. Rockwell, for whom the town was named, saying, 'If you will send that man every Sunday, you need not come yourself.'

From Mason City, after a trip to Iowa, proceeding along railroad lines, he moved to Carthage, Missouri, in the time of the Crusade and temperance agitation, to take charge of a temperance paper, the "Liberator." In the year 1874 found him publishing a temperance newspaper at Carthage, and preaching occasionally on the side. Early in that year, came a letter from Ephraim Adams, asking him if he would consider a call to a Home Missionary Church in Iowa. That letter made the pull of the ministry irresistible. The very next mail bore his reply: 'Here am I, send me.' Thus it was that June of that year found him a duly licensed Congregational minister, and pastor of the church at Boyette. Here he was regularly ordained by a council, October 7, 1875, Rev. James B. Gilbert, of Rockingham (Traer), preaching the sermon.

This first pastorate covered a period of two years. In 1877, he was called to a call to the church at Mason City, where he was well known as a teacher

and superintendent of schools. This position he held for five years. In March of 1882, he began a two years' pastorate at New Brighton. He then spent one year at Danville; next three years, 1891-4, at Ames. At this date, the record of the church has this record:

Rev. W. C. Moulton, a friend of Mr. Bennett, who had just left the church, began his work here in February of 1885. Mr. Moulton was educated as a lawyer, graduating from the New York State University of Law at Ballston Spa and soon afterward was admitted to the bar in Dorset, Wisconsin. After teaching a short time, he decided to enter the work of the ministry. He was a gifted speaker and a much loved pastor. As in the former record and before, not only of the church, but of the people of Ames, and on occasions of special importance no one was more frequently solicited for an address.

"In January of 1886, the following resolution was recorded: 'Resolved, That it is the wish of this society that the present relations between Rev. W. C. Moulton and this society be continuous and should he or the society in the future wish to sever these relations, the party so desiring to do so should give the other party three months notice. (Carried unanimously).'

"This resolution especially marks an advance upon the custom of considering the question of pastoral supply at each annual meeting. It also testifies to the love and appreciation of the church for its pastor; there is a hint, also,

of the church at that time. However, neither installation nor resolution was made. A few months after the adoption of the resolution, the relations were severed at the request of the pastor, and the minister entered upon his new pastorate at Shenandoah."

His pastorate at Shenandoah was short, about two years. This was not the field for him. Red Oak was a better field, and he remained there for some years, but his active ministry closed his active ministry.

Commenting on his ministry as a whole, in a communication to the church, he said:

"Of his limitations and shortcomings as a minister, no one can be so keenly conscious as he is. Of his possible value, no one can judge so well as you, because no one else has stood in so close and intimate ministerial relations with him."

Retiring in 1899, he made his home in Des Moines, where three of his children were living, but this was by no means the close of his services. He answered many calls to assist pastors and churches as temporary supply. Indeed, for a number of years he was much in demand. One of the employments of his retirements was that of the chaplaincy of the Iowa State Prison, which he held to the time of his death.

His last letter to me contains the 12, and gives a list of his letters, from, and to, me, from December 8, 1914, as follows:

Dear brother [unclear]:
[unclear] I find the writing of even a note like this quite a task. Remember that work which to a man in the early seventies seems a mere grasshopper, to a man in the middle eighties becomes a burden. Yet, God willing, you shall have the sketch in the sweet bye and bye, so possess your soul in patience."

[unclear] are really finding the last years of life its best years. And for this, we feel that we are in no small part indebted to you--through the ministerial relief society. Our temporal needs are fully met, and our spiritual needs are fully supplied, through riches of grace, in Christ Jesus, our Lord. So, you see, it's no wonder that we are finding these last years our best years. All in this home join heartily in love to all in yours.

"Sincerely,

We get a little glimpse of Mr. Moulton's style of address in a fragment of a memorial discourse before the

tional Iowa, in the September issue for that year, as follows:

to ask ourselves what all this everlasting hurry, this
really seeking to accomplish by it?'

"Suppose a stranger---a messenger from another
a better, a restfuller world---were to steal in upon us
us as to the end we are striving for with all this strenu-
ous haste and strident clamor, what answer could we make,
but 'Money, money, business, business, self, self?'

"If the celestial visitor were to question us as
to what we are doing toward making life among us better
worth the living, towards feeding the hungry and clothing
the naked---what we are doing towards elevating the standard
of morals, towards helping men to be more honest and patient
and brave and cheerful and unselfish,--what we are doing
toward extending and confirming the blessings of our Christian
civilization to the degraded negroes of the South, whom the
brave tenants of these graves bravely helped to make men free,
and to the pagan Mongolians of the Pacific Coast, and the
Red men of the great plains---what we are doing towards se-
curing the blessings of justice, liberty, education, a pure
Christianity, and an equitable government to every human
being, without regard to age, sex, color, or nationality, over
ful than this could many of us return:

"Oh, I haven't time to argue about this matter. I let the leaders of the political party decide. I have no voice in the matter. I don't want to be a political candidate, and as to the claim of my relatives to be a candidate, I don't want to be a candidate in the next season. But there is \$100 in this particular job, twenty percent in that little speculation, all sorts of advantage to me in that other enterprise if I but hurry, and get the start of that other fellow. Excuse me, Mr. Angel, but really I haven't time for further parley this morning. Good bye."

"Oh, my friends and neighbors, I suspect this is no overwrought caricature, but only a sadly too true picture of the life too many of us are really, though unconsciously living. We are breathing an atmosphere, heavy and murky with selfishness and gross materialism, in which the spirit of self-sacrifice and all heroism and fine manliness is in danger of being utterly smothered. We need, therefore, the help of every agency that promises to lift us up out of these stifling damps into a region where freer breathing and juster, cleaner, broader views of life and duty are possible to us."

"As on memorial day, we stand over the graves of those who have given all at the demand of duty, how mean and ignoble our selfishness is made to appear."

To Brother Moulton, the tedium of dying was omitted. He was in usual health, up to bedtime, of the last day of his life, Tuesday, January 19, 1915. In the act of turn-

ing of the electric light, he had a stroke of apoplexy, from which he did not regain conscious-ness. He died at about 2:50 o'clock, Wednesday morning. He died at the age of eighty-five years, eight months, twenty-eight days. Thus passed into the heavens, one of the noblest men of the Congregational Ministry of Iowa. He was a brilliant preacher, unique and original in invention and style. He imitated nobody, and nobody could successfully copy him. He was a reticent man; he did not wear his heart upon his sleeve; he was not 'hale fellow well met' with people; it was difficult for him to enter into the fellowship of a crowd, but no one more prized and loved his friends than did Brother Moulton; to no one was brotherly love more precious; and he gripped the kindred of his soul with a love that never let go. In the passing of Ezra C. Moulton, one of the landmarks of Congregational Iowa is removed.

At the funeral service held at the Moulton residence Thursday afternoon, at 2:50 o'clock, January 21st, all the Congregational pastors of Des Moines being in attendance, Mr. Douglass, of the North Park Church, said:

"I have read the fourteenth chapter of John in response to Mr. Moulton's own expressed desire. Could we have chosen from our own standpoint, some of us would have turned to the Old Testament story, which tells how an aged prophet once walked with his friend of the younger generation. 'I must leave you soon; what inheritance would you have of me?' 'Oh, that I might receive a double portion of thy spirit.' Then a rush of wind, a flash of fire, the younger man

cries: 'My father, my father!' and snatches at the fluttering mantle with ecstatic ecstasies. Ministers are present here, here to hear the mantle of the Spirit, but I am confident that we are praying for a double portion of his spirit.

"About fifteen years ago, Mr. Moulton left the active ministry, and has made his home for these years in Des Moines, 'ripening for heaven.' Always interested and alert in things civic and religious, always welcome among his brethren, especially enjoying the comradeship of the soldiers of the sixties, always young in heart and optimistic in his outlook on life, he has been a joy and an inspiration to as many of us as has the privilege of his friendship, until, two nights ago, God took him."

"There are many things one would like to say about Mr. Moulton; words of appreciation, words making some attempt to describe his personality with its unique flavor, words of personal reminiscence, but I have a feeling that at such a time as this, we ought to dwell on any man's life only as it illustrates things of supreme importance---and certainly this man's testimony in our midst was preeminently of such things.

"1. I think first of the testimony of his manhood. One of the characteristics of Mr. Moulton was his thorough and delightful HUMOROUS. He knew life from many sides. This was due partly to his varied experiences. He had engaged in various callings; he had mingled with all sorts of people. He had touched bottom; had fought with his wild beasts---and

for preaching, he was the equal of any man in his time, and I have heard that testimony confirmed both by other ministers, and by those who were under his ministry. I have of course listened to him with greatest pleasure in many a little New-England meeting, at conventions, synagogues, and elsewhere. He was always unique, interesting, witty, and always manifested the three great qualities of a preacher: thought, feeling, and power. His words had some thing like, "I have not come here to be received, but to be sent." He was willing to be sent to the heathen, or to the wilderness, or to the prison, or to the hospital, or to the sick, or to the dying, or to the dead. He was willing to be sent to anything, and he was sent to something deep in the soul. You felt the touch of a hand of power; you knew the presence of a master."

He was more than the man of the hour, more than the devoted Christian, more than the preacher of the gospel, do I think to-day, of Mrs. Norton, the living spirit. Wherever you touched him, you found life---infectious, immortal life. He was a fountain of perpetual youth. He was a 'wonder unto many' for his intellectual greatness and power, and his spiritual power, his interest in the poor and the sick and the dying. He was a man who had entered upon his heritage of immortality that he made our

will be the only one that will be true.

"Have you not felt the inspiration of such an old man after all, one that has lived long and seen many things? He has lived in life. He has lived in death. He has lived in the world of the dead. He has lived in the world of the living. He has lived in the world of the spirit. He has lived in the world of the soul. He has lived in the world of the heart. He has lived in the world of the mind. He has lived in the world of the body. He has lived in the world of the senses. He has lived in the world of the senses failing, and reason tottering on its knees. He has lived in the world of the senses failing, and reason tottering on its knees. But we believe easier when we see a soul that has triumphed over the world of the senses, and has been brought to the world of life."

"There are two ways of looking at human existence, between which we must choose---or to one of which we are forced. Shakespear has given classical expression to one: 'All human life is a play, with its beginning, its middle, and its end, ending with:--'

'Last scene of all

That ends this strange, eventful history
In second childhood and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.'

"Is that our life? Or can we look through Paul's eyes: 'Wherefore we faint not, for though our outward man is decaying, our inward is renewed, day by day---while we look not at things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' Mr. Moulton made it easier for me to take my stand with St. Paul."

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ity, but I have his word, also. I remember bringing up the subject as directly as possible, at one time as we sat on his porch on Eleventh Street. He had spoken often and dispassionately of death, and of his own time as being short, and I made bold to ask him whether, as he dwelt in the presence of death, he had any doubts about personal immortality. His answer was, in effect, that he grew surer as he grew older; that he lived in a universe of life and could not think that the living soul could perish. Some one has coined the phrase, 'the practice of immortality.' Mr. Moulton not only believed in it, but practiced it. We are glad for the confirmation added to our hope."

"I did not ask Mr. Moulton as to the processes of his belief, but I have no doubt that it came to him as a part of his Christian experience--his forty years in the ministry, and the years which preceded them. I have spoken of the fountain of perpetual youth of which he drank. Perhaps his own testimony would be:

'Oh Christ, he is the fountain of the deep, sweet
well of love,

The streams of earth I've tasted; more deep I'll
drink above.

There to an ocean-fullness his mercy doth expand,
And glory, glory dwellth, in Emanuel's land.'

"They tell me that last Sunday, when as chaplain of Crocker Post, he bent over the coffin of a comrade, Mr. Moulton said: 'Farewell, comrade, it will not be long before

your chaplain joins you on the other side.' It was a farewell of expectancy; the parting which is sorrow, but sweet sorrow. We speak thus to a friend who travels abroad; to the youth who starts on his career; to the bride who travels to her new home---why should we not speak thus to the Christian soul which takes its flight. Up in the little church of my childhood, I used to gaze across the room to a stained window---no great work of art---and read there the verse which we often sang on communion day,

"'One family we dwell in Him; one church above,
beneath,

Though now divided by the stream, the narrow
stream of death.'"

"So we may call across that 'narrow stream:'

'Farewell, Ezra Moulton, Father in Isreal, friend tried and true, minister of Jesus Christ, man of God, farewell!' We expect by God's grace and in his time to say, 'Good morning,' on the other side."

His first wife,

Samuel C. Beach,

Samuel Jackson Beach, son of Charles C. and Ann (Jackson) Beach, was born in Wellington, Ohio, March 1, 1830. He graduated from the City of New York College in 1853, and from the Theological Seminary in 1857. He was married, May 20, 1854, to Maria L. Beach, of New York City.

In October of 1875, they came out to Iowa, and found their first parish in Corning, where he was ordained on the 1st day of November of that year. He had with him some papers for writing to the Iowa State Board of Christian Work, but none of his reports were published.

From 1878 to 1887, he was pastor of the church at Corning. His first sermon, he writes:

"This was a church three years old, worshipping in a hall over one of the stores, and proud of the fact that it never received any missionary aid from any source. This pastorate lasted nine years, and during this time, the church erected a building which still serves them."

In 1878, he began a ten years' pastorate at Iowa Falls. One of the achievements of this pastorate was the building of a unique and beautiful house of worship out of granite boulders, gathered up from the prairie round about.

In November of 1905, he went to Redfield, South

in this place. And our aim is to present with the hope that the readers will mentally make profitable enlargement.

"1. Every pastor ought to belong to the association within whose bounds he labors, and ought to attend its meetings and the meetings of our General Association, not only as an attentive and appreciative listener, but as an active and interested participant."

"2. When any work is laid upon him by these bodies, or by any other organized department of the denomination, he ought, if possible, to attend to it with the utmost faithfulness. Negligence in these matters is criminal. Thriftlessness is disgraceful. If a man cannot do the work, let him say so promptly and candidly, though he ought not to be hasty in saying, 'cannot'. Having allowed his name to be placed on any committee, or himself to be charged with any labor, let him attend to it with conscientious care."

"3. He should submit cheerfully and honestly to every regulation and custom which tends to secure good order and efficiency in the denomination. Even if it should seem unnecessary in his case, if it is a custom worth maintaining it is worth submitting to."

"4. He should seek to help to the utmost of his ability all the ways by which the denomination as such seeks to do its work in the world. All its missionary societies, its schools, its publications, its organized efforts of every kind."

"5. He should be faithful in attending councils, called to conserve the interests of the denomination in

various places, and also at the same time be able to handle the details efficiently and impartially.'

"6. He should be quick to see and prompt to advocate and practice any improvement in our denominational methods. Every denomination ought to possess a degree of flexibility which will permit it to adapt itself to changed thought or environment. Our denomination is pre-eminent in this direction. Let its ministers be alive to recognize needed improvements, while not too hasty to presume that every suggestion is an improvement, and we shall lack nothing in this direction."

"7. If anything more ought to be said, let it be expressed in this: he should be perfectly loyal to the denomination, or withdraw from it. No sight is more unedifying than that of a selfish, grasping, self-centered minister of the 'Glorious Gospel of Redemption.' The pastor should lose himself in his work. That work should be as large as the world. He should not permit himself to narrow his sympathies and interests down to the limits of his denomination, much less to the locality of his church, and most certainly not to his own personal interest. But let him be loyal to his denomination; seeking her good order, her efficiency, her peace, her prosperity, in which her world's work is done."

In an article published in August of 1893, Mr. Beach made plain his position on the question of the American Board controversy. He writes:

"In every controversy such as is now raging about

the American Board, the great danger is that comparatively trivial circumstances will assume vastly too great consequence. The result will be to darken the real issues and to array against one another men who would be entirely agreed upon the main points. With probably a great majority, the original circumstance has fallen into entire inactivity.

"Let it be understood once for all that the so-called post mortem probation has dropped out of controversy. It is not now the point of discussion at all. That we do not desire a reorganization of the Board in the interests of the Andover party, but for its own sake, and to forward the great and noble work which it advocates.

"That then is the root of dissatisfaction---the real point at issue---and how shall it be removed? Let us lay down some general principles which may aid in our inquiry."

"1. All creed statements, forms of organization, and methods of work must possess adaptability to the changes of thought and environment, as they cannot long hold the allegiance of progressing civilization. The present cannot forge a creed strong enough to bind the thought of the future. Thought changes and creeds must change, methods and forms must change. These things must conform to thought, not form to them. This proposition needs no argument. Experience abundantly proves it, and its acceptance is almost fundamental to democracy."

"2. In a denomination organized upon this fundamental principle, as ours is, and recognized as large liberty

of thought as essential to the greatest growth and most efficient work, there must be a very great range of belief--- from the extreme radical to the extreme conservative in it. Any organization which aims to represent the whole denomination must possess considerable flexibility; must not fall into the hands of either extreme; and must come into such relation to the great body of the church as immediately and naturally to reflect the thought of the majority. This idea may not be entirely pleasant to a conservative mind, but that it is a fact is uncontrovertible. Just here is where the American Board has fallen into trouble; its form of organization as a close corporation whose members fill all vacancies in their number; the fact that its members hold largely composed of old men; the further custom of often continuing the same men on the credential committee for long terms of years; all these things tend toward just what has happened, namely the management of the Board in sympathy with the extreme conservative wing of the denomination. Unless the Board is speedily reorganized so as to correct this tendency, and remove the present difficulty, it cannot hold its place as the sole representative of the American Congregationalists in foreign work. Already, we, whose pride it was to lead in missionary enterprises, are beginning to fall behind our sister denominations. We are losing our interest. The Board and its management must get closer to the hearts of the people, or we shall fall hopelessly to the ground."

"And yet it should not be forgotten that the members of the Board and of the credential committee are our brethren, loved, respected, and trusted. In the heat of debate, we often speak of them as enemies who have not the cause of Christ at heart, and as opponents of the wishes and best interests of our churches. Let it be remembered that they love the Kingdom of Christ and the Congregational Union as well as we. They will yield as soon as they are satisfied as to what is the best thing. They have no object for doing otherwise---indeed to do otherwise would be suicidal."

"Now it seems to me that the best thing the Board can do is to have faith in its constituency, cast itself upon that constituency, and take on at the earliest possible date a frankly representative and elective form, so arranged as to admit of frequent change of membership, both of the Board and of the committee. Not to have the faith in the body of its constituents is the worst of all heresies in a Congregational organization. It is just that attitude in which the Board now stands to the churches, and herein lies the root of the whole difficulty. But let us, brethren of the churches, have patience, and be willing to wait a few years. The desired results will come."

Brother Beach was a man of charming simplicity, utterly unselfish, always cheerful and overflowing with the charity which 'thinketh no evil.' Perhaps we have the best view of the man in his domestic life. His home was always a bright spot, cheery, sunny, comfortable, hospitable, with

music or brightly conversation, and home-made cookies of the most delicious sort. His house abounded in good cheer. There was no acidity anywhere about. He was a perfect embodiment of unselfishness, serving other first, and himself last of all. The picture of Brother Beach, constant and abiding, is that in which he has his invalid wife in his arms, carrying her from one room to another, or about the premises outside.

It was a pleasure to hear him preach. One never went to sleep while he was preaching, for his sermons were short, simple, on a level with one's comprehension, full of illustration, conversational in delivery, cheerful, full of charity and human kindness, just like the man.

It was a pleasure, also, on occasion, to see this kindly, unselfish man assert himself, for he could do that, too, when occasion called for it. He could take the initiative and push an enterprise and stand up against opposition, and stand his ground in a controversy. He had his convictions, and the courage to act upon them.

A choice spirit, a royal soul, was this man, Samuel Jackson Beach.

Nineteenth sketch,

Wm. F. Martin.

This brother appears first as a home missionary out in Colorado, commissioned August 8, 1875, for Castle Rock. The records show that he was ordained in 1873, but where or by what body is not stated. There is no record of his birth, education, or marriage. His stay in Colorado was short, for, December 1st of the same year, 1876, he was commissioned for Ogden, Iowa. From this field, he reports in June of 1877 as follows:

"Rejoice with me over the good work God has been carrying on in Ogden during these two months. Never before has He visited this place in such power. The work has been quiet and slow, but seems likely to be permanent. We began by observing the week of prayer, in conjunction with the Methodist Church. At the close of that week, J. W. Knepp, of Des Moines, began labor with us. Evidences of God's presence were soon manifested. Professors of religion who had grown cold began to warm up, and sinners to inquire the way of life. The meetings were held morning and evening. The morning meetings, beginning with not more than half a dozen, grew till they numbered seventy or more. In the evening, our largest house, holding about two hundred, was generally full, often overcrowded. A room holding three hundred or four hundred would no doubt have been filled. Probably seventy-five in all have taken a decided stand on the Lord's side, besides many who had become mere nominal

Christians, and the work of the church is increasing. The congregations and Sunday School have increased in number, regularity and interest, and the work still continues almost unabated. Those generally considered as the hardest cases in town are now coming out. They seem in dead earnest. If they are soundly converted, I think they may be regarded as miracles of grace. It looks like an impossibility, but with God all things are possible."

After two years of service at Ogden, Mr. Martin began in January of 1878 a pastorate of two years at Reinbeck, having the Lincoln country church as a part of his field. From this field, in June of 1878, he reports:

"As in part the result of a series of meetings of two weeks' duration, five or six miles out in the country from here, a church of twenty-three members has been organized. The work is still going on. There is a new field, and a number of additions are expected next Sabbath. It is expected that a house of worship will be erected there this season, unless the wheat crop proves a failure."

In 1881, we find him at Perry Center, New York. In 1883, he is out in the Black Hills at Deadwood. A year later, he is reported as pastor of the church at Cory, Pa. In 1888, he is without charge at Dansville, New York. In 1889, his name is dropped, and the good brother passes out of sight.

As I remember Mr. Martin, he was small of stature; quick in movement, diligent in his work; given to evangelism; always ready for a new field.

thirtieth century,

William L. Leterman.

William Leterman was born in Danvers, Massachusetts, January 3, 1840. Besides his education in the public and select schools, he attended the preparatory academy at Holyoke, graduated at the state normal school at Westfield, in the class of 1860; became principal of the school in Thorndike, meanwhile pursuing the curriculum of Amherst College.

Responding to President Lincoln's call for three hundred thousand volunteers, he enlisted as a private in the 54th Massachusetts Infantry, August 8, 1862. He received meritorious promotion from time to time; was color bearer in several battles, and while orderly sergeant, upon the wounding of the captain of Company E at Winchester, Virginia, he was given command of the Company, retaining the same until wounded in the battle before Petersburg, Virginia, April 2, 1865. Having the commission of first lieutenant, he was mustered out of service June 14, on a special order by reason of wounds.

In September of 1865, he entered Chicago Theological Seminary, and graduated with the class of 1867, taking the special two years' course. During the summer vacation of 1866, under the commission of the American Sunday School Union, he reorganized a number of Sunday Schools in Missouri, which had been broken up during the War. After

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and then, he returned to his first field, in 1861, beginning his first pastorate with the Home Missionary church at Concord. This was his first field, and he remained there until 1868, of Monson, Massachusetts. She became the mother of nine children.

He was ordained February 13, 1868. From this field he reports in April of 1868 as follows:

"In looking over the brief space of six months, I see marks of prosperity concerning the temporal welfare, as well as the spiritual. When I came, I found no house of worship, no minister, and no church. In looking over the field, we determined that the first thing to be done was to secure a place of worship, so that we could meet and baptize and gather a circle from the heterogeneous mass of humanity swayed first by orthodox and then by heterodox preachers. Hence, we determined to build. This we have done, and now have a church thirty-six by fifty feet, costing \$2000. The Congregational Union assisted us to the amount of \$500.

"Soon after my arrival, the Campbellites secured a preacher, and tried to build, in connection with us, a house that would be an ornament to the young city. We could not consistently do this. They then separated from us the element which had been incorporated from their faith. This reduced our numbers, but strengthened us spiritually. They now have a house of their own. The Old School Presbyterians and Baptists have also secured subscriptions for church edifices which they intend to build in the spring.

Last Sabbath, the Universalists stirred themselves and organized a church. The Romanists have also built a church.

"Thus you see we have stirred up the religious elements in the community. I look upon the commotion, and think we have made progress, or there would be no such surging of the waves of error against our frail bark; but amidst it all, we are growing. The Lord has so blessed our good Deacon H----that instead of paying only the \$150 which he at first thought would be every dollar he could afford, he has paid about \$900, and now has more money than when he commenced. The fragments outmeasure the original stock.

"We have used every legitimate means to promote the common cause. Not considering it beneath the dignity of the preacher to perform manual labor, I went to the quarry and assisted the laborers in blasting and preparing these stones for our church foundation, assisted in rearing the frame work and in fact have done what my hands could do to aid."

"We have had but one communion, at which time we received eight members; at our next I expect at least ten more. Our growth will not be at all rapid. Congregationalism is unknown here, and many say, 'Why, where did Congregationalism come from? I never heard nothing 'bout it afore.'"

At the end of his first year (October, 1868) Mr. Waterman writes:

"This day brings the anniversary of our arrival at Cameron, Strangers and sojourners in a strange land,--picket thrown out under the Great Captain. This was indeed a feeble

post, but a point of promise. One glance over the field was sufficient to assure us that the cause here demanded helpers of more experience in life, and certainly in the ministry. To us, young and inexperienced, it seemed to be a great undertaking. Thus it seemed to many of our most intimate friends who have watched us closely, and sustained us by their fervent prayers. Still we willingly 'struck in' feeling certain that we should ever be under the faithful eye of the Great Captain, and that he would impart every needful grace."

"We found here a church of seventeen members; of these nine were strong Campbellites, who were looking forward to a favorable moment to rupture and squelch the Congregational church and build upon its ruins. Of course they formed no element with which I could work, especially under those circumstances. They soon dropped away, and built a Campbellite church. This left us with a membership of eight, six of whom were females."

"Notwithstanding this stampede, we kept on as though nothing had occurred, and instead of retiring from the field, we made bold and imposing a front as possible, with the force at our disposal. We soon received additions; at our first communion, we doubled, and from time to time we have increased, till we have now a membership of thirty-five. We have gathered more in dollars than in souls. At first we were poor, and depended much on outside assistance, besides the \$100 pledged for the support of your missionary. This

has been raised, and, through aid, and, with your generous support, has enabled to get at least a foothold here.

"One year ago, the village was destitute of a church edifice, and has a poor thing for a school house. Now we have four churches. All benevolent contributions in this schoolhouse. We deemed it expedient to build, and had such faith in our brethren of other denominations. As no one was strong enough to build, we believed they would assist us, or whoever moved first. We soon found that, instead of aid, we might expect opposition."

"So one and another started. Each must have a house, and husband all its means in order to build. However, we went forward, and found unexpectedly among the citizens (not religious) much encouraging sympathy. They did well, and were kind and generous, and have ever nobly responded to every call we have made. It has already cost us not far from \$2700. I see ground gained, as I look backward, and I hope and trust that some permanent good has been done. Yet all this has not been achieved without toils, trials, and tears. Many have been our doubts and fears, and great has been the strivings without and within. It seems that, like the young oak, we have been rocked in the storm and have grown strong. Perpetual agitation, bitter jealousy, lying tongues, and false friendships, have been ours to endure. Our only hope and trust for the future are in God."

The Home Missionary for December, 1869, reports from from Cameron, Missouri, as follows:

"This young church under the care of Mr. W. A. Waterman is vigorously working off the debt upon their new house of worship, notwithstanding the failure of the wheat crop in that vicinity. They have also added \$100 to their subscription for the missionary, asking that amount less of this society. Best of all, a revival of earnest piety is in progress, some thirty or more persons being already among its hopeful subjects."

In March of 1870, there is another short report respecting the Cameron church: "Rev. W. A. Waterman reports a revival of religious interest, by which the church is more than doubled in numbers. It is earnest, united, steadily gaining, hoping soon to become self-supporting. A generous donation visit has helped the purse and larder of the pastor."

At the end of his fourth year, (October, 1871) Mr. Waterman reports:

"As I write, my thoughts run back to our arrival in Cameron four years ago this day. Four years! Is it possible? It seems like a dream, that the first volume of this churches history is closed, and one book of your missioners' life is complete."

"We must begin now, preparing to relieve the Society of the burden of our church, and trying henceforth to 'work out our own salvation,' though I am not without some 'fear and trembling.' I am sorry that with our dependence the intimate relation hitherto sustained to you must not be severed. There are many things we shall miss; but most of all we dread the sense of loneliness that must come."

Hitherto I have known that the souls of Christian hearts were beating in sympathy with us; that thousands of prayers for our success went up like sweet incense before the Lord, and I have been strengthened thereby. And so I dread to say goodby. I hope we shall never let go hands, but that soon, in one unbroken chain, we shall stretch from the Atlantic to the Pacific in the name of our Great Captain, declaring this to be 'Immanuel's land.'

"Our record shows the names of 120 as having been connected with this church. We have lost twenty, and now have 100 with whom to commence another volume of our history. We do know that but for your Society, we should not now have a church in Cameron. I trust we appreciate our obligations, and shall be able to return with usury what you have furnished us. With thanks for your liberality, we now relinquish our dependence, and say, 'God bless you.'"

Brother Waterman's doubts in regard to the matter of self-support were well founded. He had occasion 'to tremble' as to the result of the effort to become self-supporting. After a year's experience, the church came back on the Home Missionary Society, and in June of 1874 Mr. Waterman reports again, as follows:

"The quarter has been spiritually a prosperous one. A protracted meeting---a sort of harvest season of ten or twelve days' duration resulted in the addition to the church of thirty-three persons on profession of their faith. That communion Sabbath was a day long to be remembered here. Almost

every man who had been a slave, at the altar of the church, and the unconverted members of the families already in the church, were brought in. The Lord does own and bless the simple, pointed preaching of His Word in such a manner.

Mr. Waterman's last report to the Society, published in August of 1875, is as follows:

"I have waited from month to month, hoping for a more favorable time for our collection, but none came; and as we neared the close of the year, clouds more ominous than ever darkened our sky. I made the best appeal I could, and, considering the circumstances, I think this is the largest collection we ever took for your Society."

"Of the times and seasons' I have no need to speak. 'You know full well the story of our thralldom.' You have it oft repeated from the pen of sorrow-stricken ones, sitting by the wayside, wherein marches, in solid, unbroken columns, the army of the Lord. You can well appreciate the burden of the grasshopper. I am confident, however, that the affliction will teach our people to trust more in God and less in the promise and fortune of Mother Earth."

"I have tried all I could to cheer up the church, drive away 'the blues,' and point them upward; and they have needed cheering."

My best and heaviest farmer last week abandoned his crops to the chinch-bugs and grasshoppers. It was hard to see a farm layed waste and abandoned to the enemy, and it

makes me tremble too. Yet in some way or other, the Lord will provide. I cannot describe my feelings as I have already described them. But I feel that I am in the hands of the Lord.

The success of Mr. Waterman in his pastoral parish is evident from the foregoing reports. Of course, his success is not to be measured by the results of his work in that state. For a number of years, he was trustee and treasurer of Kidder College. While in Missouri, he assisted in the organizing of churches at Amity, Lathrop, and Hamilton. The unity of the church at Amity was a result of his work. In his last report, Mr. Waterman expressed an unwillingness to leave his Cameron people in the midst of adversity. But the next item respecting him is a call to Marion, Iowa; which call he accepted, beginning his work there December 1, 1875.

Almost at once, after his arrival, there was a marked revival of interest. The church which had been divided was thoroughly united, many conversions followed, and after a little while, a new modern church building was erected as also a commodious parsonage.

While in Marion, he gathered material and initiated the organization of the Congregational Church at Cedar Rapids, procuring the property on which the building now stands. He declined an invitation to the pastorate of the church on account of the protest of the Marion people.

While pastor of this church, he was a member of a committee on the constitution and organization of the Iowa Home Missionary Society, when it became independent of the A. S. M. S.

In 1890, Dr. Talbot was chosen Secretary of the World's Conference of Christian Churches in London, and also the United States Delegate to the World's Conference in 1891. He resigned the Kalamazoo pastorate, to attend these gatherings.

In 1893, having returned to Kalamazoo, he occupied the president's chair in the Kalamazoo Baptist College, the president being in a sanitarium. Soon after returning, he was proffered a call to the University Church of Chicago, which he declined, and accepted an invitation to Geneseo, Illinois. Here typhoid fever invaded the personage, and three of his children were afflicted and passed away in six weeks.

After his recovery in Geneseo, he accepted a call to Milliard Avenue Congregational church in Chicago. He was a full-time pastor for two years, but in 1896 he was stricken with typhoid fever, and the church was left without a pastor for six months. This sickness led to the conviction that his pastoral relations must cease. Since that time, he has been living quietly at home, and at large.

In 1900, he was called to aid the First Congregational Church of Terre Haute, the mother church in Indiana, which had been without a pastor for several years. During the three years in which he was acting pastor, the church recovered, sold its property, and commenced a new edifice.

In 1903, he served the First Church in Dubuque, Iowa,

no acting pastor for some time. In 1895, he transferred to the Whiteflock Congregational Church, in Illinois, receiving thirty converts, and was dedicated as pastor in 1896.

In 1907, he was acting pastor of the Sioux City First Congregational Church for eight months. In this time, the divided elements of the church were united, and fifty-seven were received into membership on confession of faith. In this service, Dr. Waterman greatly endeared himself to the church and congregation. He had to do with introducing Dr. William L. Tenney as his successor.

During his various pastorates, he served as moderator of State meetings in Michigan and Illinois, and also as member of several triennial councils, and was for two terms vice president of the A. M. M. S. For many years he has been a life member of this Society. For years, also, he has been a corporate member of the A. B. C. F. M.. He is also one of the annual members of the Church Building Society, and one of the directors of the Chicago Law and Order League.

For a number of years after his retirement, his home was in Elgin, Illinois. In 1910, he moved his headquarters to Seattle, Washington. In 1910, after four months of labor, he consummated by Council the organization of a Congregational church of forty-three members in Wenatchee, Washington. For a number of years, he has been a member of the G. L. Thomas Post, Number 5, G. A. R., Chicago, and Chaplain of the Western Society of the Army of the Potomac. In 1911, he was listed in the Year Book as resident in Lakesa, Calif.

During a part of 1881, he was living at the home of his son, John, in San Diego. The Year Book for 1881 located him in this place without charge. When I last heard from him, he was at Escondido, with his son-in-law, the Rev. Herle A. Frost.

The Mr. Waterman of my recollection and of intimate acquaintance of nearly fifty years is a man of fine personal appearance, soldierlike bearing, lofty ambitions, of unconquerable determination and courage, aggressive, a regular worker, a fine teacher, a successful worker and organizer. broad-minded, interested in all the work of the Kingdom, a large denominational worker in the little West.

In my *Lilypins of Iowa*, page 145, I write: Mr. W. A. Waterman left us in 1886. He gave us eleven of the best years of his life. Among his monuments in Iowa, are the stately edifice, fine organ, and personage of Marion. He, too, helped us in the experiment of selfsupport. Greetings to him in the evening of his life, in his quiet home at Eldon.

First-First Hotel,

Eugene L. Sherman.

Eugene Leland Sherman, son of Phinias L. and Eveline Robinson Sherman, was born in Phelps, New York, December 29, 1841. His early associations were with the Methodist Episcopal people. He attended the Upper Iowa University, and Cornell College, and graduated from the Garrett Biblical Institute in Evanston, Illinois. He was ordained into the ministry of the Methodist Church at Vinton, Iowa, September 29, 1872. Of course he had been preaching a number of years before ordination, as is the custom of the Methodist church. If I remember correctly, he was pastor of the Methodist Church at Vinton when I began my pastorate there in 1868; and hither he brought his bride, a Miss Harriet Alice Sheffer, of Vinton, Iowa to whom he was married March 3, 1869.

He was a pronounced Methodist in those days, and great was my surprise when he came out into the full liberty of the Congregational way. This was in 1874.

His first Congregational pastorate was at Prairie City from 1874 to 1877. From 1877 to 1880, he was pastor at Columbus, Nebraska. Then he came back to Iowa, and from 1881 to 1884, was located at Harlan. My first dedication in my Home Missionary Secretaryship was at Harlan in the fall of 1884, I. L. Sherman, pastor.

There is recorded about the subject. Yet by virtue of medical skill and of age of climate, he probably would have lived long the grave, in the prime and vigor of his manhood and usefulness, greatly beloved by his church, honored by the community in which he lived. The bereaved family consists of a wife and two children, a son and a daughter. The son is a student in the theological seminary at Andover, Mass. The daughter is a student in the college at Andover, Mass.

Mr. Sherman was unassuming and modest in his bearing; never attributing himself to his virtues, but always ready to accept of the full measure of his own faults. This characteristic, that in his five years' pastorate in the state, his real merit was just beginning to be known. Being a Hebrew scholar, he thoroughly fortified his position upon doctrine and faith by the word of God, which to him was an infallible guide; and then he had the courage to maintain his convictions. After a long and careful study of the mode of baptism, he had nearly ready for the press a book upon the subject, which the family will probably have published. Mr. Sherman was a consistent Christian man, devoted to his church and profession, affectionate and tender in his family, genuine and active and conscientious as a citizen. He will be greatly missed in all relations of life."

From a Fairfield paper, we copy the following:

"For five years, Mr. Sherman has been pastor of

the Congregational Church of this place, and was taken to vacation from his work until last January when he went to Texas for his health. In March, he returned to his home, and was seen but a few times afterwards on our streets. The last Sabbath he lived, he asked to be taken to his church, where he lay upon his couch in the parlor, while Rev. Mr. Newell, of Lincoln, preached from the words, 'Like the shadow of a great rock in a weary land.'

"The funeral was held at 7:30 A. M. on Friday, April 11, 1885, at 11 o'clock, the service, with the Masonic Lodge having charge of the service. The body was carried to the cemetery, Iowa, where it was laid in the family lot beside father, mother, brother, and daughter. There, too, the services were in charge of the Masons who were assisted by the Rev. Mr. Avery, of the Presbyterian church. The funeral was a most impressive one. The Rev. Mr. Avery read a book upon the subject of baptism. For twenty years he had been investigating and classifying the fact in regard to the subject. When he became unable to work on it, only the introduction remained unwritten.

"On the day before his death, the Blue Valley Association, of which he was a member, passed the following resolution. "Resolved, that we deeply sympathize with our afflicted brother, Rev. E. L. Sherman, in his present severe illness; and that we will remember him in our prayers to Him who doeth all things well. It is our hope and prayer that if it be God's will he may be speedily restored to

health, and continue his labors in the Church of Christ,
where he has proved himself to be a worthy and faithful
servant.

1842-1843-1844.

Member E. Wood.

Member E. Wood, of the church, was born in St. Louis, Missouri, December 18, 1819. His early associations were with the Methodists. He graduated from the Seminary at Mt. Morris, Illinois; and was ordained by the West River Conference, August 18, 1842.

March 1st, of this year, 1842, he was married to Miss Rebecca Titsworth, of Oswego, Illinois. For the most part, his Methodist ministry was in Wisconsin. Among his assignments in this state were Antioch Grove, Beloit, Rock River Falls, Delaware, Leon, and Monroe. It is reported that in each of these places, it fell to his lot to build a house of worship. For a number of years, he was Presiding Elder. He was also in Wisconsin during the Civil War. In November of 1861, he enlisted in the army, and raised a cavalry company, and was its commander for two years.

In 1864, he recruited a company of infantry, and was with this company until the end of the war.

While still residing in Wisconsin, having lost his first wife by death, he was married to her sister, Sarah Ann Titsworth, at Monroe, August 15, 1855.

In 1876, Mr. Wood came to Iowa, and, January 23d of this year, began a three years' pastorate at Clear Lake, following Father Allen in this field. In 1879, he resigned,

but he could not be idle. Before 1871 in this year, he began labor at Witt. September 15, of this same year, he organized the church, and served it as pastor for four years. In 1881, under his direction and management a house of worship was completed. In 1884, he resigned, and gave way to a resident pastor, but he was not yet ready to quit work.

He at once sought a new field, and found it down at Lakeside, a few miles north of the village of Clear Lake. He began at Lakeside in 1884, but a church was not organized until April 7, 1885. He continued service on this field until 1895. Then for two or three years, his name is not connected with the work of any one community; still, he was not idle, but found here and there in schoolhouses, opportunities to preach. In 1898, he was listed as pastor of the Pioneer church, which originally was a part of the Lakeside field. He had to do with the building of the meetinghouse for this church. I think he finally retired from service in 1899, at that time being eighty years of age. He died at his home at Clear Lake, where he had lived for twenty-three years, January 17, 1904, and his remains were laid to rest one month.

Mr. Wood was a short, heavy set man, as busy as a bee from early morning until late at night, and until late in life. His work in the gospel was not exactly 'without money and without price,' but as nearly so as could well be. But he was a frugal, thrifty man, and even with his

family of eight children, whom he reared to years.
 He was well known in his household, and always had something
 for every good cause. Turning over the records of contri-
 butions to our benevolent societies for the last quarter
 ending at the 11th, we find the name of Wm. A.
 Wood, Clear Lake, Iowa." He was a fair preacher, he was
 a superior business manager. He always helped the church
 he served liberally with hand and purse. He was a good
 man. He did splendid work for the church and the kingdom
 in his day. His children, and his brethren in the ministr,
 rise up to call him blessed.

1880-1881, 1882-1883,

Arthur Everett Arnold.

His early studies, and frequent attempts to get into communication with this brother have failed, so that little respecting his early life and education is known. He was born in the village of Newburg, N. Y., in 1844. Taking the short course of two years, he graduated in 1867. His first pastoral charge was at Newburg, Illinois, where he was in service during a part of his Seminary course, and continued until 1870. He was ordained in December of 1867, the same year passed by the Synod of the Illinois Conference. He served in two other Illinois fields before coming to Iowa, being located at Plymouth from 1870 to 1873, and at Newburg from 1873 to 1876.

In 1876, he came to Iowa, and was one of the late pioneers up in the Sioux country. He was the second pastor at Newburg, and the village service in Newburg from 1876 to 1881. At that time, he returned to Illinois, and from 1881 to 1883 was at Fairfield, Illinois. He was then attracted to Iowa, and spent three years at Fairfield. He then rested for a time, 1890-91, making his home at Athin-son, Illinois. From 1892 to 1894, he was pastor at Plano, Illinois, and from 1894 to 1896, at Avon.

His last pastorate was at Fairbury, Nebraska, where he was in service from 1896 to 1904. From 1904 to 1907, he was at Fairbury, Nebraska, and from 1907 to 1910, at Fairbury, Nebraska.

1880-1881, the mission of the Society of William Allen, who was in 1881 in Spain.

Society writes as follows:

"I have been for 1880-1881 in the mission of the Society of William Allen, who was in 1881 in Spain. He is a very good man, but by reason of his age, he is unable to do further work."

Mr. Arnold, in his Iowa days, was a tall slender man with coal black hair. In preaching, he was confined quite closely to his notes, but still did not appear to be in the least uncomfortable. He was very worthy of himself and of the audience and the gospel which he preached. His wife was a very gifted, brilliant, missionary woman. Her missionary writings were much in demand in Iowa and Illinois and were in fact published by the National Home Missionary Society and went all over the world.

One man writing from Escondido, California, says:

"I should be glad to give the information you desire concerning Mr. Arnold. He is a very good man, and is that he is married for the second time, to a most excellent woman. He is a faithful, modest, fair preacher and pastor. There is nothing sensational or ambitious striving

February 20, 1870,

Charles C. Smith,

Charles C. Smith, son of William and
Elizabeth (Baldwin) Smith, was born in Ohio, Ohio,
January 6, 1841. He was born in Ohio, but in childhood,
his people moved to Iowa, where he spent the greater part
of his life in this state. For one year, he attended
Bridgman College, at Bridgman, Ohio. The following year he
school at the Wittenberg College near Newton, and then
he took a course at Grinnell, entering in the fall of
1867. He did not graduate. While at Wittenberg, he was
married, in the year, 1866, to Sarah E., daughter of the
Rev. Thomas Merrill, about that time pastor of the Witten-
berg church. She died in 1869.

In the fall, 1869, he spent the winter, studying
years at Union Seminary, New York, and one at Chicago, where
he was ordained by the Synod of the Northwest, at Chicago, Ill.,
January 2, 1870, by Rev. W. H. Woodworth, of Chicago, Illinois,
the sermon. This was emphatically a Home Missionary field,
but he received no Home Missionary aid. Within the year of
his pastorate there, he organized the church at Monroe and
also one at Olney. In this year, 1870, November 7th, he was
married to Sarah A. Ferguson, of Brooklyn, New York.

He was, at this time, in poor health, and his
strength, and was obliged to resign; but he went down to
Brookfield, Missouri, to undertake a still more strenuous

that. He was then assigned to a circuit and several outstations, May 1, 1871, and he was in service in this field for three years. In January, 1874, he reported:

"I regret that I have not collected more money only because I would, if possible, appropriate the money elsewhere. Every man that can raise a dollar, or a thousand dollars for Home Missions should do it now. Having spent more than half of my life west of the Mississippi, I believe I understand the West and its needs, and it has come to be my daily prayer, that God may send more consecrated men into these states and territories. Leaving the Seminary a year ago last April, I took two men's work in Iowa, that I might have it feel large enough to support me, and save the Home Missionary Society. God blessed that work. I organized two churches, and received into them and the original churches seventy new members. I could no longer do the work required, and, from what seemed to me a clear direction of Providence, decided to come here, though I shrunk from following a man of Mr. Salter's peculiarly attractive power. I hope that I shall not be necessitated to receive aid from you after this year. Every man in the ministry and out of it should save and give that God's work may go forward in this Western country.

"We very much need a true revival here. I am burdened with desire for it. It must come, if it comes at all, by the outreaching of God's almighty arm; and I beg you, therefore, please pray for me; pray for us. I am

the Lord bless you, and Vice. All the people are
being blessed in this land of liberty.

Again in September of this same year, Mr. Harrah
puts in a report, as follows:

"My first years work here has been one of prosperity.
Our congregation has steadily increased and more than doubled
averaging now over two hundred. We have been made happy by
an additional forty-three to the church, giving us one hun-
dred members on the ground. Yet, when I think of the number
who have attended regularly and have not become Christians,
I deeply feel how little has been done. Our Sabbath School
now averages about one hundred and forty. A noble band of
brothers and sisters have heartily united with me in Chris-
tian work, and I want to record the fact that our prosperity
is largely owing to their faithfulness. I have urged that
every talent of every man, woman, and child, should be
consecrated to the Lord in Christian activity; and our
Sabbath School and prayer meetings are giving evidence that
this is becoming the ruling principle."

It is seven years since that time. Rev. Charles E. Praty was the pioneer minister. He did his
work well, and is remembered with much affection. Ill health
compelled him to seek another calling. Rev. Charles C.
Salter was his successor; and it was with much sorrow that
the people gave him up to go to another field, and a more
congenial climate. He left, and went to another place.

Your indebtedness to the American Home Missionary Society, in relying on its independence, will never be paid, and it can never fully be paid. That Society and the Congregational Union have been father and mother to us. I now have the pleasure of telling you that we decide to set up housekeeping for ourselves. The money for the year is raised, and we hope never again to need your assistance. Many thanks for your help during the years of dependence. May the Lord bless you, and all those contributors to your funds, whose means we have used. It gives us great joy to think that what we now save to the Society may be the means of planting one more church of Christ, and of the Pilgrims Fathers in the great West."

February 1, 1876, found him back in Iowa, again at Monroe and Utley. He now had aid from the A. H. M. S., but none of his reports to the Home Missionary were published. His three years' pastorate here came to a close December 1, 1878.

Perhaps Mr. Harrah's most successful pastorate, as it was his longest, was at Galva, Illinois, where he was in service about eleven years. In 1890, he returned to Iowa, and began a pastorate of eight years at Newton, where he simply kept things booming all the time. Here he inaugurated the unusual custom of enrolling in the Church Manual, the names of all the members of the families of the parish, big and little, whether they were members of the church or not.

reliance. Is it strange that, for the same reason, some
any Society to become chronic? Not all the churches, by any
means, as a class, in their earnestness and other noble
beliefs, as the Christian Church, all around the
world, are self-supporting. But the church, in the
most efficient and practical way, is to be the church in
the future. It is the duty of the church, and the church
is the church. All the church, in the future, is the church
that ought to be self-supporting now; and every aided church
ought to be working with the purpose of speedy self-support.
Where the duty of an immediate or very speedy self-support
presses strongest, the Superintendent or the Home Missionary
committee may not always be able to tell. But the church
itself, in the future, is the church, in the future, is the church,
it is possible to proclaim its independence, and should
deeply feel the obligation to do so on the very day that it
has the financial ability. But to do this, the ideas of its
members as to giving for the support of the gospel must be
in advance of what we too often see. When a church is first
organized, a member commences by giving, say, from ten to
twenty-five dollars. He esteems that as the extent of his
ability, while building up a home in a new country. In five
years, he is comfortably settled; if a farmer, he has a stock
about him; if a merchant, he has an established run of trade;
and yet, in many cases, there is no increase in his support
of the church; or none at all in proportion to his change

to go along year after year with no increase of their giving to the Lord. Many plead hard times; some plead them truly, and are excusable. But in very many cases, they had steadily accumulated that they might have to give to the church and its work. Some Christians seem to be afraid that they will get rich, and go plodding along with no more enterprise, industry and application to business than may barely suffice for their daily subsistence. Surely the Good Lord cannot bless either temporally or spiritually, the man who has no large desires to do more and more for his church and kingdom. We all believe in preaching, teaching, and speaking for Christ; is it not as well a duty to make money, as much of it as possible, for him? If the feeling of accountability to God, for the accomplishment of great and increasing good through the use of money, prevailed in our feeble churches, many of them would soon be ashamed to confess that they had need of Home Missionary aid.

"Let us look at some of the reasons pressing our feeble churches, for their own sakes, to aim at speedy self-support."

"1. To give a church a proper feeling of self-reliance. This fits it to overcome the difficulties which must be met in the history of every new organization. A father knows how necessary it is that he should cultivate self-reliance in his boy, if he would see him act a manly part in overcoming evils that lie in youth's pathway. So

he inspires his son with the idea of becoming a living. Without this noble purpose, the son never knows when he is a man, is he entitled for the education and the foundation of a noble character. The same principle applies to a church. Without a living and abiding purpose of self-support, there is little self-reliance; if little self-reliance, there is little force to overcome difficulties, to give and receive strength. These things are everlastingly annoying the Home Missionary Superintendent for a hundred things besides money. Not having the spirit of self-reliance in this one especial thing, they soon come not to have it in anything.

"2. To keep alive in the members a healthy interest in general Christian work. The church is to be kept from the Society just as little as possible, and is aiming to be interested in the general work, and to share its share of the good which the money it does not use may be doing elsewhere; may rejoice in knowing that as soon as it can care for itself, the Society will bring into life another church in some needy place. So the missionary spirit will be cherished, and the secretaries would not find again as one of them found, a member of an aided church in our state, who did not even know the name of the Home Missionary Society. Members striving together for self-support could not fail to be interested in the Society, in the church at large, and in all missionary operations.

"3. To give the church a clear and peaceful conscience. To be happy and useful, a church like an individual

in 1874, and he was in service at the Methodist Church, at Swedes Point and the Congregational Church at Garden Prairie, Ill. In 1877, he was called to the Methodist Church at Garden Prairie, Ill. In 1879, he was called to the Methodist Church at Garden Prairie, Ill. Then he came back to Garden Prairie in 1879, and was in service there and at Kelly until the end of his life. He died December 15, 1880, aged forty-nine years and twenty-four days.

It will be noted that this good brother went into the work of the ministry with very little preparation. But he had many things in his favor. He had a strong body and an attractive personality. He was full of fire and enthusiasm. He was a natural evangelist, and he was a splendid singer. He was also a good mixer, and was perfectly at home among the common people, farmers, mechanics, day laborers, and everybody. Moreover, he was a mechanical genius. He could not only shoe a horse, but he could also build a house. The Kelley meeting house is a monument of his mechanical skill. It seems a pity that so good a man should have died so young.

Front-street, New York,

Rev. J. H. McDaniel.

James H. McDaniel, son of James H. McDaniel (deceased) and Mary Ann St. Clairville, was born at St. Clairville, Ohio, November 2, 1838. He was of Scotch-Irish ancestry. His father and grandfather were men of influence in Virginia and Pennsylvania. In early life, his mother dedicated him to the work of the gospel ministry. He studied for a short time in Fulton Academy, Minnesota. He was graduated from Franklin College, Ohio, in 1864, and from Western Theological Seminary, Allegheny, Pennsylvania, in 1867.

September 5, 1867, he was married to Mary Elizabeth Craven, of New Athens, Ohio. From 1867 to 1869, he was professor of Mathematics in Franklin College, located at New Athens. April 29, 1868, he was ordained by the St. Clairville Presbytery, at Grabapple, Belmont county, Ohio. His first pastoral charge was at St. Clairville, Ohio, where he remained until May 1, 1872, and then moved to St. Clairville, Ohio, where he remained until May 1, 1872. It seems that for a part of the time, he had the double work of preaching and teaching.

October 1, 1869, he was installed over the Presbyterian Church, at St. Clairville, Ohio, and remained there until November 1, 1872. At this latter date, and in this same place, he began his theological studies, and served the same church until May 1, 1872, when he moved to St. Clairville, Ohio, where he remained until May 1, 1872.

to October 1, 1874. While at Highland, in 1871 and 1872, he was professor of Ethics in the Highland University. He then had a short pastorate, October 1872 to June, 1873, at Union City, Missouri; then he filled the vacancy at St. Louis, from May to November, in 1875, and then came to Iowa, beginning February 20, 1876, a fourteen years' pastorate at Cresco, ending in the fall of 1890. He had been in the ministry nearly twenty years before.

In this Cresco field, probably Brother McConnell did his best work, and his pastorate there is among the most successful and most noted pastorates of the state. His influence was felt in the entire community, and he was a leader in the Association at which he labored. Under his teaching and pastoral care, the Cresco church developed into a strong and influential organization. He is given credit for having so impressed on a church the principle of individuality so thoroughly as did the subject of this sketch. As a preacher, he was clear and forceful, always commanding the attention of his hearers. But it was when he was at his best. He had a personal interest in every member of his church.

His Cresco pastorate came to a close, October 1, 1890. October 12th, of the same year, he began a pastorate of nine years at Deadwood, in the Black Hills. While at Deadwood, his health began to fail, and he was obliged to retire from active ministry for a season, and returned to Iowa. Getting a little stronger, from October of 1899 to February of 1900, he supplied the church at Wesley.

He then retired to Grinnell, Iowa, where he remained for some time, and became a citizen of Grinnell. Later, he moved to New Sharon, where his son Paul had a drug store. For a time, he was able to take charge of this business, but in 1902 his malady became so pronounced, that he was forced to give up all work. He then took up his residence in Webster City, where his son Paul was then residing, there quietly to wait till he should be called. He died of Bright's Disease, June 23, 1903, aged sixty-four years and seven months, eighteen days.

Some of the characteristics of this man are made apparent in the foregoing sketch. He was Scotch-Irish in appearance as well as in name and blood. During all the years of my acquaintance with him, he wore burnside whiskers. He was slow but solid in his movements. His step was deliberate. His speech was moderate, measured, but the sentences came out, and came down with force, some of them with the force of a triphammer.

His blood. However, his sermons were not theological. They had a good deal of the literary flavor and finish. He always used a manuscript in preaching. Technically speaking, he did no literary work, that is, he wrote no books, and but few of his sermons or addresses were published. He was a good, solid, scholarly, companionable, lovable brother. We claim him as one of our very own.

1888. With my own hands, personally, I was able to secure a comfortable and cozy abode for my wife and age and thus enabled my successors to have a comfortable house, with the best of everything. I was called to Valley Junction, Iowa, in 1890. I remained there until 1895, when I received a call to Independence, Missouri. Following my service at Independence, I was called to St. Louis, Missouri, where I remained until 1900.

I was then called to Kansas, where I remained until November, 1900. I then returned to Iowa, and I supplied at Valley Junction for a time, beginning in November of 1900. I was then called to the Evangelical Church of Lyons, Kansas. I served there from 1901, 1902, and closed my pastorate at that place December 31, 1908.

"September 23, 1908, our daughters were married at Lyons, Kansas. One daughter, Helen, was married to Dr. E. M. Cläs, and the other, Helen, to Dr. E. M. Cläs. Both are physicians, and there are three sons in the Hitchcock family, and two sons in the Cläs family. My eight grandchildren are all boys."

"I was called to Auburn Park, Chicago, February 21, 1909. My pastorate there continued until June of 1914. One of my accomplishments at Auburn Park was the building of a new house of worship, a modern, commodious, and beautiful church. In June of 1914, I was called to Metropolis, where we are at present located."

There is no occasion to make much addition to this autobiographical sketch. Physically, Mr. Horner is about the average man. He is strong socially, and a fluent speaker. He gave us about a dozen years of valuable service in Iowa.

Twenty-eight years,

Frederick A. Bangs.

Frederick A. Bangs, son of Daniel and Elizabeth (Hart) Bangs, was born in New Haven, Conn., May 10, 1848.

He prepared for college at Courtland Academy, located at New York, and graduated from the University of Wisconsin, in Appleton, Wisconsin, in 1875. He graduated from Yale Divinity School in 1876.

His first assignment after graduation, from the University, was married to Miss Miss Haver Bay, of New Haven, and was commissioned for Farmington, Iowa, August 1, 1876, and was ordained in the December following, Dr. William Salter, of Burlington, preaching the sermon, and Superintendent Joseph Pickett offering the ordaining prayer.

The commission was renewed in 1877, and he resigned August 4, 1878. None of his reports were published. In a letter from Santa Anna, California, dated September 20, 1914, Mr. Bangs writes:

"My first and only pastorate was at Farmington, Iowa. After two years at Farmington, I returned to New Haven, Connecticut, as principal of Worcester School, one of the ten grammar schools of the city. In this position, I served seventeen years. In 1885, I left New Haven to go to California as it is called, in California. Since leaving Farmington, I have served the church as occasional supply, deacon, teacher in the Sunday School, trustee, and any other office or duty I

and called to Samuel.

"By the first marriage, was born a son Samuel
Seaver, who died in infancy. The mother died in 1884. My
second marriage, to Augusta Seaver, a native of
Massachusetts, occurred May 2, 1886. We have one
daughter and a son. Both are graduates of Pomona College.
The daughter has received her M.A. degree, and has
Masters Degree and taught in High Schools two year,
when she resigned and was married to Prof. Charles H.
Stearns, of Santa Anna. The son is pursuing post gra-
duate work at the University of California, in Berkley.
Providing for this family has kept me busy."

1879. Plover is five miles south of Stevens Point. In 1880, he went to Hinton, not far away. Next, he went to Alderly, in 1888, and in 1893, he disappeared from all our records.

He had moderate success. The three churches to which he ministered were favorable localities for growth, but they become as churches, extinct."

Mrs. Anna Husband, of Waucoma, confirms the supposition that Mr. Lees was born in England, and she thinks that he must have been educated in the old country, as he was well along in years, having two married daughters, at the time of his pastorate in Iowa. His wife, whose maiden name was Ann Hayes was also born in England.

First, first place.

Calvin C. Adams.

Calvin C. Adams, born in 1817, was educated at the common schools, and at the academy, and at Middlebury College. There is no record as to his theological training. Probably he was not a seminary graduate. He was ordained at Danville, Vermont, in 1835, and was pastor here from 1849 to 1856.

From 1856 to 1866, he was located at Ivanhoe, Illinois. From this field, September 1858, he reports:

"I rejoice to be able to communicate the fact that the Lord has visited his people here in great mercy, and revived his work. We may, we think, safely reckon as many as twenty-five conversions. The work commenced in the early part of the winter, in the use of the ordinary means of grace, and has throughout been characterized by great solemnity. There has been no undue excitement. Another feature of the revival now in progress is, the reclaiming of backsliders. Several church members who left their homes at the East years ago, but have not here united with the people of God, have been lead to see their neglect of duty in this respect, and have taken the steps preparatory to a union with the church. It is expected that twenty-five individuals will unite with the church

North Bethel, Me. In 1845, he was called to the

In 1845, he was called to the
Windsor, Vermont. He remained there until 1848, when he was called to
Illinois, commissioned for the Congregational church in
Singson, Illinois. He remained there until 1850, when he was called to
the office.

In 1859, he was located at Seward, and was in
service there until June 15, 1876, at which time he began
a pastorate of seven years at Montour, Iowa. In 1885, he
retired, resided a while at New Hartford, but the last
score of years of his life his residence was at Cedar Falls,
where he died October 21, 1906, aged ninety-three years and
thirteen days.

Mr. Adams was a typical New Englander in many
ways. He was tall, spare, with florid cheeks and sandy
hair. He was sober, sedate, dignified, moderate in his
speech and movements, kind, courteous, honest and truthful
almost to an excess, a perfect, Christian gentleman.

For a number of years he had no home. His first
wife, Emmeline Benson, of Durby, Vermont, to whom he was
married July 21, 1845.

Irving-Phillips notes,

William Irving Phillips.

The subject of this sketch belongs to the Southboro (Massachusetts) branch of the Phillips family, which came from England to America in the seventeenth century, bearing with them a "large measure" for the privilege of "freedom of speech in the worship of God."

His father, William Nelson Phillips, born near Taterstown, New York, in 1824, died at Albany, Oregon, in 1896. He

was a soldier in the Civil War. The subject of the sketch of this sketch was Lucy Jane Taylor, of Charlton, Saratoga county, New York. She was born in 1827, and died in 1898.

The genealogical records of the Phillips family from England run back to the eleventh century. The great grandfather Ebenezer Philips, born in Southboro, Massachusetts, in 1750, died at Grafton, in 1834. He was a soldier in the War of Revolution, and participated in the Battle of Bunker Hill.

William Irving Phillips, was born July 20, 1847, in Charlton, Saratoga county, New York. He grew up on a farm, attended district school; at the age of fifteen, in 1862, enlisted as a drummer boy in the 105 Illinois Regiment; in March, 1863, he reenlisted as a private in the 25 Illinois Veteran Infantry. This company belonged to Mulligan's Irish Brigade. Of his army experiences, he writes:

"While in the army at Richmond, Virginia, I was

views as to secret societies. I am opposed to them, and through my influence would not have them in the church, but I do not think that we have to go to the other extreme and say that all such societies are bad. If we find some of them to be so, I shall certainly recommend you to avoid them. But if I find some of them to be good, these, of course, as you can readily see, are not generally found."

Leaving Iowa, Mr. Phillips went back to Illinois and took charge of the church at Lindenwood, Ogle county, Illinois. He carried to this church from College Springs, the following letter:

"This is to certify that Rev. W. I. Phillips and Mrs. Mary Phillips are members with us in good and regular standing, and faithful Christian workers, and as such we recommend them to your Christian fellowship."

In this Lindenwood field, Mr. Phillips preached also at a schoolhouse distant in the country. At this place, there was a revival at which some twenty-six professed faith in Christ.

In 1880, Mr. Phillips came into the employ of the National Christian Association. For thirty-five years now, he has been connected with this organization, in various capacities---treasurer, secretary, and managing editor of "The Christian Cynosure." Of his work in the Association, he says:

"Entering upon the work of the National Christian Association brought me into a wide field of influence. As

Birth of John Rodney Barnes.

John Rodney Barnes.

John Rodney Barnes, son of John Rodney Barnes, D. D., was born in Berlin, Connecticut, November 11, 1848. His father died when he was two years of age, and in 1850, during the birth of his son. The mother died when he was six years of age. "I became," he says, "an adopted child in a backward neighborhood of farmers, a little settlement in the town of Berlin. When I was able to read intelligently, the state of New York placed a library in the school district. That library was the means of making me a student.

"I was graduated from Oberlin College in 1861, and was ordained theological student in 1862."

He was ordained at Central Village, Connecticut, October 5, 1865, and served this church for two years. His next field of labor, 1867-9, was at Rosemont, Illinois. From 1869 to 1875, he was in charge of the Presbyterian church of Collinsville, Illinois. His next pastorate was Earlville, (Illinois) where he was in service for the two years 1874-6.

He then came over into Iowa, and in the years, 1877-8, was located at Eldora. He then had a pastorate of three years, 1880-3, at Earlville, and in 1883-4, at Earlville and Almora.

He then returned to Illinois, and from 1884 to 1888 was pastor at Normal. From 1884 to 1888, he was at Chandlerville, and from 1888 to 1890, at Jacksonville. From 1890 to 1894, he was at Elmhurst; from 1894 to 1897 at Toburn; at Emington from 1898 to 1900, and at Onena, Michigan, from 1900 to 1903.

Having reached the age of seventy-three, he at that time retired, and for a number of years had his residence at 87 Illinois Street, Chicago Heights. Since 1911, he has with his son, Mr. John Charles, lived at this place, under date of January 30, 1915, he writes:

"My wife and I, Mrs. Barnes, have been under the doctor's care for the past three months. Mrs. Barnes is still suffering and debilitated. It is very strange, as she is eighty years of age. I am eighty-five."

Thirty-three years.

George T. Lockridge.

George T. Lockridge, son of James T. and Martha G. (Emerson) Lockridge, was born in Hopkins, Ky., June 24, 1844. When ten years of age, his parents moved to Clayton county, Iowa, and later to Delaware county.

At the age of sixteen, he enlisted in the Fifth Iowa Cavalry, and served in the army until the end of the War. He was almost a full-time soldier, with every opportunity to read and study. He returned home several years after returning from the War. He was married at Delmar, Iowa, October 14, 1871, to Mary A. King, daughter of J. A. King, pastor of the Methodist church at Delmar and surrounding.

Mr. Lockridge became a Christian and united with the Congregational church when still a young man, but he did not decide to be a minister until he had been married about five years. It is reported that he studied theology under the direction of President Fiske, of the Chicago Theological Seminary. He was licensed to preach by the Dubuque Association. His first pastorate was at Center Point, where he began service October 1, 1874, and on that date he was ordained, Rev. M. S. DeForest, of Waterloo, preaching the sermon, and Rev. L. W. Brintnall, of Independence offering the ordaining prayer. Mr. Lockridge was in

31
this field for five years. His center point was Jones Creek
Hills, twelve miles distant, and the Church at Center Point,
six miles away. He would preach at Center Point on one
Sabbath, morning and evening, and at Jones Creek on the
afternoon; and at Jones Hills the next Sabbath. He found
this work very severe, especially during the winter. Many
times when the roads were impassable for his horse, he
walked to the afternoon service, and returned to the even-
ing service in Center Point. From this field, April, 1878,
he reports:

"The past quarter, especially, has been a pre-
sided season for us. We have had some very
large, five weeks at Center Point, and three weeks at Jones
Hills. During a part of the time, Rev. Mr. Williams, of
Dubuque, was with us. I think there were seventy-five or
eighty conversions in the two places. We have just closed
the series, and the churches are now very much
strengthened numerically. We received at Center Point in
February, eight on profession and six by letter, and expect
to receive a number more to both churches at our March and
April meetings.

"Our prospects for permanently establishing and
sustaining our faith and polity here, I think, are brighter
than they have been; though there are yet difficulties. If
we can hold on for a few years, all will be right."

... where he was in service from March of 1883 to January of

Iowa, who was called by vote of the church December 21, 1878,
and served until his death in 1884. During his
pastorship, the church grew from twenty to
over one hundred members, and twenty persons were
made to the membership, twenty persons presenting letters,
and six making profession of their faith. During the entire
five years of Mr. McLoney's service, the church was united
and harmonious, and had a steady, healthy growth. On
Tuesday, the 18th of March, 1884, after a lingering illness,
this minister of the Gospel departed, leaving
the church to mourn the loss of a true and tried friend, one
who, by his quiet and loving ways, and Christian character
and conversation, endeared all hearts to himself. During
Mr. McLoney's illness, Rev. A. P. Lyons, of Rock Rapids, a
Methodist clergyman (who afterwards became a Congregationalist)
succeeded him in the pastorate.

Underneath his picture in the manual is written:

"Rev. J. H. McLoney, the pastor whom everyone

"loved."

Early Childhood

Early Childhood

In reply to a request for an autobiography from
 the author, the author writes from memory, dated
 10, 1914, as follows:

"I have been trying to employ someone to write
 my autobiography, but no one seems to be willing to under-
 take the task. As I am old, I will now
 tell you a few things about myself, though I find it a
 rather interesting subject."

"I was born in Clay, Washington county, Iowa,
 October 1, 1840. My parents were the first of their
 families to this place in 1840. They gathered under some
 oak trees, some of which are still standing, on the first
 Fourth of July after their arrival, and organized the Con-
 gregational church of Clay, which is still doing business at
 the old place. I attended the district school, and
 the cows, working on the farm, and attending the district
 school. As I look back upon it now, it seems to me a pretty
 healthy and wholesome way for a boy to grow up, though I
 fear I did not have the stuff in me for a first class farmer.
 The church and the Sunday School furnished some of the
 strongest influence in those early days, and in the atmos-
 phere of a Christian home, my thoughts were early turned
 toward my duty to God, and my personal relations to Him

and a matter of fifteen years, and when I was of twelve, I decided to live a Christian life, and in the little country church of which I am still striving to be faithful. With deepest gratitude, I remember some of the pastors that were, and the regular services of that little country church did much to turn my thoughts toward the Christian ministry."

"I taught two or three terms of school, one in the home neighborhood, and went for a few terms to Denmark, Academy. My preparatory course was interrupted by my father's death, and I was obliged to take charge of the business and care for the family for two years, but finally finished my course in Denmark in the spring of 1870. Prof. T. K. Edson, who was then at the head of the school, was to me a great source of inspiration, as he was to a large number of students who came under his instruction."

"I entered the college at Grinnell in the fall of 1870. I was almost entirely dependent upon my own efforts and paid my college expenses by managing a boarding club, teaching singing school in Chester and Gilman, teaching music in the public schools of Grinnell, besides having various other interests to look after. I still found some time for study, and came out of college one hundred dollars ahead, and with pretty fair marks. My relations with the people of Chester were very close and profitable for me.

After I graduated from Grinnell College, I went to the

on my college with some study, especially Greek. While was the faithful and devoted pastor, and so, more than any other minister I have known, I realized the value of education for my work. I received the degree of A. B. from Iowa College, June 27, 1874; the degree of A. M., July 1, 1876, and that of D. D., June 14, 1887. I then came to Benzonis, at Chicago Theological Seminary, where I graduated May 9, 1877.

My first pastorate was at Dunlap, Iowa. There I was ordained June 1, 1877, the sermon by Rev. J. W. Pickett, and the prayer by Cyrus Hamlin, of Council Bluffs. While in this pastorate, I was married to Miss Mary Emma Fisher, at Benzonis, Michigan, October 16, 1877.

Here I spent nearly seven happy years, and here I ought to have staid all my life. A lifetime was not too long for one to do the work that a minister ought to do in a community. But I was lured away to the Pacific Coast, where I had a short but pleasant pastorate at Forest Grove, Oregon. I was at Dunlap from 1877 to 1883; at Forest Grove from 1883 to 1885; at Alton, Illinois, from 1885 to 1887; at Euron, from 1887 to 1891; at Union City, Michigan, from 1891 to 1896. I travelled about in 1894, visiting the Holy Land, and all the churches from Jerusalem to Constantinople. I have been in Benzonis, Michigan, from 1896 to the present time. The eighteen years I have spent in Benzonis have been by far the most satisfactory portion of my ministry."

"I have never done much literary work, aside from sermonizing. I have a small book now in the press that will

church has about three hundred members, and is situated near the center of the parish, which is about twelve miles long and ten miles wide, containing five hundred families, and twenty-five hundred people. There are four other small churches scattered over the parish, and in the center of this larger parish. These four small churches, each with its own pastor, and annexed all the territory within a radius of five miles, and this territory has come to be known as The Larger Parish. The oldest church, consisting of about one hundred members, has given their whole time to the work--each assistant has his particular part of the parish to be responsible for, and the pastor has the oversight of the whole."

"Regular services are held in eleven different places, and the services are held in the churches, and in the Christian Churches Societies, and in the homes of the members. Night preaching services are held each Sunday, in one church, six chapels, three schoolhouses, and one private home. Occasionally rallies are held of the whole parish, when the other services are omitted, and all come together, under the trees, in the summertime, on the campus at Benzonia, with a morning and afternoon service, and a picnic dinner between. Occasional rallies of the Sunday Schools are also held with religious revivals."

The churches have been organized in the various sections, and serve as social centers, and are the

going in a lively manner in the way of lectures, lectures, concerts, social work, and other work, and it is the aim of the church to be a center of social and recreational life in the town, and to be heartily participated in by the people. Some attention has been paid to athletics, and the young men and boys have been organized in that way. We are watching for opportunities to serve the people in every possible way, wishing to make the impression that the church is not for the people, but the people for the church; that it is an instrument of service, and not simply an institution to be supported."

"We have put considerable emphasis on the evangelistic phase of the work, and it has been most rewarding. While paying much attention to the social, recreational, and industrial wants of the community, we seek to keep uppermost and always in view, the fact that the church is primarily a religious institution, and that the spiritual interests are the most important."

"The church is being operated heartily in the development of this work, and it is regarded as an 'experiment station' for the whole state. We hope that similar work may be undertaken in many places in the state. As a result of this work, it seems that it has passed beyond the experimental stage, and we are much encouraged by the results. In the larger parish idea is presented a method for doing country work, and it is being carried out in a successful manner."

This autobiographical sketch which follows reveals the man. Physically, he is about the average in height, but of robust and solid build. His hair is dark and wavy, his eyes are blue, and there is a slight lisp in his tongue. In character, he is simplicity, humility, and kindness personified, but he knows how to stand his ground, and defend the right as he understands it. As a religious leader, he is one of Iowa's great contributions to the world and to religion in particular.

Thirty-second Street,

James H. Richardson.

James, George Richardson, son of Joseph and Hannah (Foster) Richardson, was born in Peabody, Colorado, March 17, 1853. He was educated in the common schools of his native town; attended the public school of the community, and the Peabody Academy; graduated from Peabody College in 1875, and was ordained to the ministry in 1877.

During his Seminary course, in 1855-6, he spent a year in the Peabody Seminary and at Peabody, Colorado, in his field of labor Paola, Diamond Springs, and four out-stations. After graduation from the Seminary, he came out to Iowa, beginning January 1, 1878, a pastorate of two years at Peabody, Iowa. During this time he assisted in completing the first Protestant house of worship in the village. Here he was ordained May 25, 1878, sermon by Rev. J. H. Smith, of Peabody, Iowa, and received by Rev. J. H. Smith, of Peabody, Iowa.

Closing his pastorate in Iowa, he returned to the East, and, January 1, 1880, was commissioned for Wolcott, Vermont, in which service he was engaged for three years. In 1883, he was transferred to Peabody, Vermont, who was one of his parishioners. In 1884-6, he was at Raysville, Vermont. Next he spent a year, 1886-7, at Tamworth, New Hampshire, and three months, in 1889, at Peabody, Vermont. Later, he was for a year and a half at

First-Second Series,

1877

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years, and was for two years a student in Iowa College. He took the full course in theology at the Chicago Seminary, graduated in 1874, and was licensed to preach in 1875. He was pastor of the First Baptist Church, Chicago, from 1875 to 1878, and then of the First Baptist Church, St. Paul, Minn., from 1878 to 1881.

... ..

Mary E. Harris, of Chicago. His commission for Lansing was renewed in 1878. In 1879, he became pastor of the church in Zumbrota, Minnesota. In 1883, he took charge of the church in River Falls, Wisconsin. In 1886, he began a pastorate in Michigan City, Indiana. Next, he was at Geneseo, Illinois, where he served the church for two years.

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... ..
Here, his first wife died, and he was married again, October 15, 1895, to Miss Jennie L. Glinn, of Menasha. She proved to be a great helper to him in his work.

His next pastorate was in Mason City, Iowa. The manner of his return to Iowa is recorded in the February issue of the

"With great pleasure, we introduce to our readers,

Charles F. Rogers, our pastor-elect, was born in 1859, graduated from the Union Theological Seminary in 1881, and was ordained to the ministry in 1884. He has pastored in various churches, in New York, and Illinois. Now he is back in Iowa, to stay. We have good reason for this, for he has been successful in every way. He began his pastorate here January 1, 1897, and the installation occurred, January 12, 1898. During the year, the work of the church was so prosperous, the audiences crowding the building the church membership increasing rapidly, the funds for salary and expenses easily raised and promptly paid; the church was so prosperous and pastor and people so happy in their relations, it seems to us all, and I am sure all will agree, why not make this permanent? As an expression of the desire for a permanent pastorate, and as a means to that end, the installation council was called, and the services of installation held. Of the ten churches invited, all but one were represented, and all but two of the nine, by pastor and delegate. The council furnished a beautiful example of fellowship in the churches.

"Brother Rogers's confession of faith and narration of religious experience were heard with profound interest by council and audience, and a vote to sustain the examination was given by all the churches present and was unanimous. To say that every member of the council agreed with every position of the candidate would be no con-

service, the sermon by Dr. Gist, of Osage, was a description of 'the new temple.' Rev. F. J. Rogers, one of the pastors of the church, offered the installing prayer. Brother Moulter of Rockwell surprised everybody by the amount of music he put into the right hand of fellowship. The venerable Dr. Adams, who assisted in Brother Rogers' ordination twenty years ago, gave the charge to the pastor. Sec. Douglass made the address to the people. The installation in every way and in all its features was most delightful. May there be many more such occasions---not soon again at Mason City---but in the state, helping to give stability to our Iowa pastorates. Blessings on the church and pastor at Mason City.

"So say we all of us,
So say we all."

One of the great events of this pastorate was the dedication of the new church building, which is set forth in the above quotation. This occasion is also set forth in Congregational Iowa, in the February issue of 1899. We quote the following from the same issue: "The plans for building the new church were taken in November, 1897, and under the inspiring leadership of Brother Rogers, the enterprise went steadily on to its happy conclusion, the dedication of the church, December 4, 1898. This is one of the finest Congregational churches in Iowa. The cost is a little less than \$24,000, all of which was provided for at

and imposing one, a credit to the town and to our church in that place. This adds another to the rapidly growing number of fine churches that have been built in recent years, and is another mark of the permanent growth and development of our church life. Of course, the Mason City church will invite the State Association to meet with them in their new home in the near future.

Sure enough, the meeting of the State Association for 1900 was held at Mason City. This meeting was fully reported in the June issue of Congregational Iowa for that year. The opening paragraph, which looks and sounds for all the world like Dr. Frisbie, was as follows:

"The pastors and other friends that gathered at Mason City were astonished to find what rapid strides have been made by our Congregational church of that town, during the few years just past. We felt like rubbing our eyes and saying, 'It were really better to be here, at least visiting that enterprising city. But the answer came immediately in the substantial hospitality of our hostesses and hosts. Everything that thoughtful and efficient industry could do to make our stay entertaining and useful was attended to by the Congregational people of Mason City. Much of our pleasure in the visit was due to the wise plans and united labors of the visiting pastor, Dr. Frisbie, and his wife, Mrs. Frisbie, and Lord Mauntleroy Rogers."

Dr. Rogers' signature is also given in a letter-
head form, in the Western Light of 1871. Dr. Rogers
writes, humorously, but seriously, as follows:

"Now, Fitzsimmons! There you are again! Only a few
days ago we had occasion to speak to you and of you with a
touch of sarcasm, the sarcasm was aimed at you
in the title of your lecture, and therein lay the
ploit made possible, probably, by inheritance from the days
of primitive Nebraska, when the lasso was a favorite imple-
ment of industry."

"Now you have captured Brother Rogers. Be good
to him. He is a good man---a dear brother. Make him Mod-
erator of your General Association next spring or fall, which-
ever you meet. He makes business go. Our love goes with you,
Rogers. Come back and see us now and then."

It was the friends of Rogers who elected him Moderator
him from Iowa. He began there in the summer of 1894, and
there he is to-day. The Nebraska brethren have followed the
instructions given them by Dr. Frisbie. They made him presi-
dent of the Nebraska Conference of Congregational Churches;
and he has been Moderator of the Nebraska General Association
for many years. He has had over there honors, labors, responsibilities,
and has been a great blessing to the people of Nebraska.

He was born in New York, and is now in Nebraska.

He is now in Nebraska, and is now in Nebraska.

...with their own eyes, and with their own hands, they have seen the fruits of the Spirit in the lives of the people of the city. They have seen the love of God and of their fellow-men, the peace and joy, the purity and holiness, the power and glory of the Kingdom of God on earth. They have seen the light of the Gospel shining in the hearts of the people, and they have seen the power of the Gospel working in the lives of the people. They have seen the fruits of the Spirit in the lives of the people of the city, and they have seen the power of the Gospel working in the lives of the people. They have seen the fruits of the Spirit in the lives of the people of the city, and they have seen the power of the Gospel working in the lives of the people.

...the fruits of the Spirit in the lives of the people of the city. Various pastors of the city voiced their congratulations and their prayers for the success of the mission.

It was a day of great rejoicing in the city. The people were glad to see the mission so successful, and they were glad to see the fruits of the Spirit in the lives of the people. The mission had been a great success, and the people were glad to see the fruits of the Spirit in the lives of the people.

...in his little church, and he was glad to see the fruits of the Spirit in the lives of the people. The mission had been a great success, and the people were glad to see the fruits of the Spirit in the lives of the people.

1874-1875

1874-1875

Asa Countryman, son of Nicholas and Elizabeth
(Eckler) Countryman, was born in Starville, Herkimer county,
New York, June 12, 1837. He attended the Common School
Institute at Fort Plain, New York, and the Genesee Wesleyan
Seminary at Lima, and also Tufts College in Massachusetts.

He was baptized in the waters of the Christian
list denomination, at Fabians, New York, October, 18, 1865.
He was ordained a Minister of the Gospel, May 1, 1866,
and continued in service in that denomination up to February
1, 1874. At that time, he had been the pastor of the
church in Babugue, where, for a time, he had been the pastor
of the Methodist church at Fort Plain. At that time, he
was a member of the Synod of the Christian list denomination,
and he was a member of the Synod of the Christian list denomination.
in which he soundly berated other denominations for their
illiberality. He was a member of the Synod of the Christian list
denomination. The remark set him to thinking, and he said: If that is the
spirit of Universalism, I want no more to do with it. I
suspect that the liberal and sweet spirit of Dr. Joel Binckley,
with Brother Countryman's conversion from Universalism to
Congregationalism. He began his Congregational ministry
at Fort Plain, New York.

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He was pastor there for five years, and his
pastorate was at Jewell, where he was in service from 1880
to 1885. He was then for a short time in 1885 at Clarion,
and the same year began another short pastorate atarkers-
burg, and still later in the year, at Jewell. In 1884, he
was pastor of the Iowa Falls Baptist.

From 1887 to 1889, he was pastor at Lodi, Wisconsin;
from 1890 to 1892, at Marseilles; and in 1893-5, at
Perry, New York. In Perry, he was for a time editor of the
Perry News. After his missionary work, he was in
commission or being in regular service, at Bruce, Dakota,
and Minnehaha and Binger, Oklahoma. He was twice married;
October 30, 1858, to Sabra Ann Topham, of Penn Yan, New York;
and January 1, 1861, to Sarah Elizabeth Putnam, of Orange,
Massachusetts.

Along with his ministry, he did a considerable
editorial and other literary work. In 1888, he published a
booklet of twenty pages as a campaign document for the
presidential election in Iowa. In 1891, he published
a poem of twenty pages as a campaign document for the
presidential election in Iowa. In 1891, he published
a booklet of fifty pages. In 1892, he
edited The Perry News, (New York), and in 1892-4, The
Silver Springs Signal.

It will be seen that Mr. Countryman's life was
full of change. He was here and there and in many places,
and had several lines of work. He was tall and spare, with

black - intelligent, of a high order of culture; a fine conversationalist; an entertaining companion, a sympathetic friend; a fair student of law, and essentially evangelical in theology; a good and useful man.

He died at Bloomfield, Arkansas, August 9, 1906, aged seventy-three years, one month, and seventeen days.

Frederick M. Gilman,

Frederick M. Gilman.

Frederick M. Gilman, son of Dr. George M. Gilman and Cynthia Gilman, was born in Bath, Maine, January 22, 1854. His father spent some time in his missionary work in the West, but just now, in 1854, he was temporarily out of the ministry and in the law, and the family was in the old home at Bath when Fred was born.

He was only three years old when his father, in 1857, came to Iowa, to spend some time in the ministry, locating at that time in Davenport. He was twelve years of age when his father left for Iowa, and thirteen years of age when he came to Iowa. He was a student of Iowa College. Of course, Fred was put into the Academy early, and graduated from the College in 1875, at the age of twenty-one. He left college quite broken in health, and so was prevented from studying for the ministry in a theological seminary, as he intended to do. Seeking to recruit his health, he spent some time in California, Arkansas, Texas, and New England, and was for a whole year at the Danville Theological Seminary.

During his absence, 1876-7, he tutored in Iowa College. At this time, he began to preach. He early developed a decided glowing evangelistic temper. Gilman was the first scene of his labors. The church at Gilman grew out of a Sunday evening

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friends know. I find in his Bible written consecration of
himself to God for missionary work at home or abroad, asking
only for daily bread. He gave largely of his income to
benevolent objects, living on as little as was possible.
He studied his Bible with great diligence, and God's pro-
mises were his stay and support. He was much in prayer
and very regular in his devotions. He often expressed
regret that he had in earlier life for so long a time
... ..
to express his affection for his friends; yet, since that
year at Dansville, we all felt a great difference in him,
... ..
last illness, as I was talking with him and remarked that
I thought Christians made a great mistake in not recall-
ing
not showing it more freely." During his sickness, he was
so perfectly patient. Not a murmur or irritable expression
escaped him. He longed to go and be with Christ; and yet
to the last, he was constantly speaking of those he was an-
xious to have converted, and for whom he had striven in
prayer and effort. It was a precious privilege to care for
him during those weary weeks of pain and languishing. He
used to welcome me so brightly when I went up in the morning,
though he had slept so little during the night. One of his

very marked characteristics was his forgiving spirit. Persons who had injured him, or whom he had injured, he never spoke of again. He would not let the memory of such things dwell upon his mind, 'for he would not let the things of this world dwell in his heart; and he would not let the things of this world dwell in his heart.' He was always so faithful. If, when he was younger, I had anything about the house or yard that needed attention, I knew, if Fred undertook it, it would be well done. It does seem strange when there is such need of workers in Christ's kingdom, that one so early called from earth. And yet, it is such an unspeakable comfort to know that God never makes mistakes. We can and do trust Him with all our hearts. For Fred, one can only rejoice;---for us there is the unfailing 'afterwards' that God promises to those he chastens.'

His mother, who was very old, and who had been afflicted by the mother which bore him, need no comment. I could not bear to prune them. Though not intended for publication, in this form, it seemed as though any attempt to rearrange would rob them of their peculiar charm."

"For two long months, loving friends watched by his bedside in his patient, but his pain was so intense, that nothing that was possible was done to alleviate his intense sufferings. Very much that is noble has gone out of this world with him. He has left a shining example with and a triumph and victory over death; a wonderful

example of the saving, sustaining power of Christ. Almost
his last words were, 'I love, I love you all, I love you all,'
He is now at rest. Long and lovingly will be his memory
be treasured in the hearts of those who knew him, and long
will shine in the life of those who were touched by the
radiance of his beautiful life and good works. For the
father, and all the family, there will be, everywhere they
are known, a sympathy from warm and tender hearts, which
must be of some help and comfort in the hour of such sore
sorrow.

The date of his death was April 15, 1885. His
age was thirty-three years, two months, and twenty-four days.
At the services in his memory held at Storm Lake, April 26th,
the choir gave selections from his compositions, very beautiful,
for he was a gifted musician. He had the music in his soul,
and he knew how to reduce it to the written page.

I often wonder what would have been the career of
this splendid young man, if he had been permitted to live
out the three score years and ten allotted to man. Apparent-
ly, a great future lay before him.

Early years of life.

Early years of life.

WILLIAM DILLON DILLON, son of William and
Oliver Thomas (1800) Dillon, was born at Warren, Iowa,
January, 1835. He was a soldier of the Union Army in the
War of the Rebellion. In 1863, he was married to Edith Anna Day, of Win-
chester, Iowa. He was a soldier of the Union Army in the
War of the Rebellion.

In 1870, he was called to the pastorate of the
First Baptist Church, at Warren, Iowa. In 1877, while
pastoring at Warren, he was called to the
pastorate of the First Baptist Church, at
that time began to preach for the Congregational church of
that place, June 1, 1877, he was commissioned for Rome,
Glasgow, and Wooster, in the Denmark Association.

From 1880 to 1881, he was located at Grundy Cen-
ter. At the close of this pastorate, he took the stump
in opposition to the Constitutional Prohibitory Amendment,
which was at that time before the people. I think he was
the only one of our Congregational ministers who was on
that side of the question. In 1882, he was at
and Summer Hill, Illinois. Then, on account of feeble
health, he was without charge for a number of years; but
in 1888, he was called to the pastorate of the
old church at Farmington. In a brief notice of his death,

George Clinton Hamlin,

1843-1915.

George Clinton Hamlin, son of Samuel and Sarah (Abbott)

Hamlin, was born in Boston, December 24, 1843. When he was about twelve years of age the family moved to Waverly,

Massachusetts, near a part of Roxbury. His father

died in 1857. He fitted for college at the academy in

Waverly, Mass. He is said to be a very good student

and was a member of the Union College of Arts and Sciences,

New York City. He lived in the family of his brother-in-

law, Ignas Abbott, then the junior member of the firm.

This of course is Dr. Abbott, at one time pastor of the

Beecher church in Brooklyn, and now (1915) editor of the

World.

After being laid aside from study for a year or more, on account of trouble with his eyes, he entered

Wabash College, at Crawfordsville, Indiana. He chose this

institution because of its proximity to Terre Haute, where

his brother-in-law, Dr. Abbott, was at that time pastor.

He left the college at the end of his Junior year to teach

in the Rural High School - a boarding school for boys - in

Wabash, Ind. He was a member of the Union College of Arts and Sciences

that year.

He entered the Union Theological Seminary at the

end of this year of teaching, and graduated with the de-

gree of D. D. in 1868. He was ordained at Bellows Falls,

Tipton, October 25, 1878, and was elected to that office from 1878 to 1879. From 1879 to 1881 he was pastor of the Methodist Church in Brooklyn, New York.

In 1881 he came out to Iowa and was for two years pastor of the Methodist Church in Council Bluffs. In 1883, the Rev. W. F. Dodge is now pastor of the Methodist Church in Council Bluffs.

"Rev. Cyrus Hamlin of Brooklyn, New York, having accepted a call from the church, was elected to that office here in April of 1878. Mr. Hamlin was still young in the ministry. His work was first to build up the church. He sought to improve the young by forming them into classes and meeting them regularly for moral and spiritual improvement. He had already entered upon the sixth year of his pastorate when he announced to the church his resignation, to take effect the following August, 1884. He left a church well organized, and his work was followed by his friends and prayer. His next pastorate which he held for several years, was with the college church, Beloit, Wisconsin. Leaving Beloit, he took a professorship in the Loughlo University, Mississippi, where he is still, with self-sacrifice, laboring to improve the colored race."

Mr. Dodge fails to note that, leaving Iowa in 1884, Mr. Hamlin for a little time--from August of 1884 to the end of the year, was pastor of the First Methodist Church in Beloit, Wisconsin. He served the First

[illegible][illegible]

and was elected minister of the First Church, New Bedford, in 1847. In 1847, he began pastoral work at Hingham, and continued to Hingham, Mass., in 1851, where he remained until 1853. He then returned to New Bedford, and in 1854, was at Westport, New Hampshire. In 1855-9. His last parish included Phillipson and Petersham, Massachusetts, where he served from 1859 until the time of his death. He died at Phillipston, May 7, 1893, aged sixty-seven years, ten months, and eight days.

In 1893, the following was written of Mr. Foster. He was a tall man, a fine scholar, a great lover of books, delighting especially in dramatic composition, and in Shakespeare most of all. He introduced a good deal of the dramatic and something of the sensational into his preaching. At times, he drew very large audiences. He was a very interesting man.

Forty-seventh sketch,

Julian M. Sturtevant.

Julian Monson Sturtevant, son of Julian M. and Elizabeth Marie (Fairweather) Sturtevant, was born in Jacksonville, Illinois, February 2, 1834. Jacksonville was the seat of Illinois College, an institution with which the elder Dr. Sturtevant was connected as Professor and President for fifty-six years. Of course the son attended the father's school, academy and college, graduating from the college in the class of 1854. He received from this institution the degree of A. M. in 1857, and that of D. D. in 1879. He did not attend his father's seminary, Yale, but graduated from Andover in 1859. In 1859-60, he supplied the church at Jacksonville.

He then went to Hannibal, Missouri, where he was ordained July 5, 1860, the sermon by his father., and the prayer by Samuel R. Thrall, of Sumner Hill, Illinois. Some of the conditions and incidents of this pastorate, which covered the period of the War and of Reconstruction in Missouri, are brought out in his reports to the Home Missionary Society. The first, published in March of 1862, is an apology for accepting the position.

"Our people are much encouraged by the promise of assistance. We are doing well, or better than when our committee wrote, but shall have a very great struggle to get through the year, and will need the assistance of the Home Missionary Society."

at present, we have no money to pay for the...
...and many of our people are...
people to get along without it. We sincerely hope not to
...
often looked at the list of your missionaries, and thought
it a roll of honor on which I should like to see my own
name; but considering your distressed condition, I favored
the application only with the greatest pain and reluctance.
But for the War, we should certainly never have needed to
make such an application. Yet we already see some reasons
for which to praise God for the War. Speech was never so
...
were."

The second report, published in February of 1865
gives a graphic description of the condition of things in
that part of the country (Cuba) ...
...
live and labor. But it would indeed be a mistake to say
living here did not feel himself ...
...
...
Guerillas have been ...
...
but none of our people ...
...
...

supporting. I believed that in the long run your Society would not be the poorer for giving us some assistance in the day of our poverty. It is difficult to see how we could have done better.

But, I am glad to say, our hopes are not wholly disappointed. The church is decidedly stronger than when the year began, and has made arrangements to assume the support of its minister, after the receipt of the remaining appropriation, and this, under circumstances which leave no doubt of its success. Never while I am pastor shall they forget that they owe their life to your assistance. Unless there is some unexpected change in the state of things, we hope hereafter to enjoy such a measure of prosperity as will enable us to return, every year, some portion of your bounty."

"I have spoken of an improvement already apparent in our circumstances. Let me explain it. Matters are gradually growing more quiet around us. It is beginning to be felt that the Government is here and the stronger party, and those who have always supported the Government are proportionately popular. Loyal men, who, in the times of excitement, neglected the church, now attend church anywhere but where the loyalty of the minister and people has been unquestionable from the beginning. When I look back at our condition, one year ago, weak enough after our struggle to build a church without

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Christians from abroad and from the neighboring States came naturally to a new effort in the midst of prejudice and hatred, doubly weak from the loss of members and means which came with the war, and then look at our present condition, with better prospects, if not actually stronger, than any other church in the city, because we always stood for the Union, and popular in this very community where we were sneered at, because it is notorious that we are unanimously in favor of freeing Missouri from the curse of slavery.--I am ready to exclaim: "God bless our country!" If not, we can only so humble ourselves that God can consistently pour upon us of his spirit for the conversion of souls, as well as temporal blessing. And we already believe that God will do so in answer to prayer, and for us, that this best blessing may not be withheld."

In the third report, published in June of 1863, Mr. Brewster tells us that the following is the result:

"I have reported only three accessions to the church, but I have since then received thirty-three on profession of their faith; and I have since then received thirty-three more. I expressed the hope that we should soon be blessed with an outpouring of the Holy Ghost, who even then seemed to be hovering over us. The evidence of seriousness seemed to increase, until we thought it best to commence daily

and recognizing the surviving and the departed, after the great cyclone in 1883."

The resolution of the Grinnell Council testifies to the great work of Dr. Sturtevant in his Iowa ministry. The record of his labors and the testimony of the church is in part as follows:

"In 1881, at the time of the annual conference, the Grinnell Council, in its report, testified to the great work of Dr. Sturtevant, showing the great desire of the church to have him remain, and their prayer for his continued service."

"Dr. Sturtevant also stated his great affection for the church, and his conviction that the consideration of imperative duty could lead him even to think of asking a dismission."

The Grinnell Council, in its report, testified to the high regard in which they held Dr. Sturtevant and his work, both in Grinnell and the state, and their desire for his continued service."

The Grinnell Council, in its report, was expressive of the opinion of the council. They reported, recommending that the pastoral relation between Dr. Sturtevant and the church in Grinnell be dissolved, and that a committee be appointed to prepare a suitable resolution.

"At the evening service, these resolutions were

his parlor. Dr. Sturtevant was a very kind man.

In every way, Dr. Sturtevant is a big man. His
size is not at all large, but he has a very
imposing presence. He is a very kind man, and
I met him when he came to the state, I did not know whether
it was Sturtevant or Beecher. Intellectually, perhaps, he
is not a giant, but measured in this way, he is a great man.
His sermons are plain and practical, but they are interwoven
with literary and historical references, lighted up with
illustrations and anecdotes, and now and then a dash of
humor. As a pastor, he was incomparable. He and his house
were open day and night to all his parishioners. Sometimes
he met so many people that wanted to see him, and that he
wanted to see. In a special way, he was the boys' pastor.
All the boys in the state used to come to him, and
they would tell him their secrets.

He was a very kind man, and he
furnished some of the material for the paper. He was
the first months of its existence, as he was in fact editor-
in-chief of the paper from its beginning in January of 1868
until the time of his leaving the state in November of 1871.

In the first issue of the paper, he has an editori-

following compact. The document is still in existence, and
may be found in the archives of the American Board of
Foreign Missions. It is as follows:

Whereas the American Board of Foreign Missions, in its
annual meeting, 1820, by the unanimous vote of its members,
expressed its deep concern for the spiritual condition of the
Holy Spirit for its renovation, and that these influences
are not to be expected without the aid of the Holy Spirit,
and, that the pressing necessities of the human
section of our country and the urgent claims of its in-
habitants upon the benevolent at the East, and in view of the
spiritual crisis evidently approaching, all means of rescue
can only be averted by speedy and energetic measures on the
part of friends of religion and literature in the older
states, and realizing that the spiritual condition of the
nation must go hand in hand in order to the successful ac-
complishment of this desirable object, we, the undersigned,
hereby express our readiness to go to the state of Illinois
for the purpose of establishing a seminary of learning, such
as shall be best adapted to the exigencies of that country---
a part of the time to be employed in the education of the
others to occupy---as preachers---important stations in the
surrounding country, provided the undertaking be deemed
practicable, and the necessary means are provided, and
the providence of God permits us to engage in it."

"Theron Baldwin, John F. Brooks, Mason Grosvenor,
William H. Hall, James H. Hall, James H. Hall, and
others, etc."

"This band thus organized sent its first two re-

representatives, Mr. William H. Burleigh, Mr. Hiram
in the fall of 1837. The others, however, were
then within a few weeks of their departure. They were soon
joined by other able workers, the first of whom were their
associates, Dr. John H. Burleigh, Mr. Hiram Burleigh,
Hale, Elavel Bascom, Remulus Barnes, and Lucien Burnham.
The Illinois Band was fortunate in the time of its coming
to the West, just before the great stream of eastern immi-
gration began to pour into the State by the way of the Great
Lakes and not very long before the opening of the Illinois
and Michigan canal, the introduction of railroads and modern
fencing turned the beautiful wilderness into a fruitful
garden. They were fortunate in finding the way prepared
for them by earlier missionaries of the same Society, who
sent them out, and a noble band of Christian laymen who had
rallied around them. They were also fortunate in the helpers
who came to them in the arrival of such co-workers as Edward
Beecher, Truman Post, and a host of others whom I may not
mention.

"It is impossible to estimate the comparative
value of individual labors in a field where providence has
interwoven the activities of many servants. Most of the
original seven spent long lives in the state they had chosen
for their field of labor. That was William H. Burleigh, who
taught in Jacksonville, where J. M. Sturtevant was instructor
in Illinois College for fifty-six years, and where Mason

Sturtevant and William Lloyd were also instrumental in the
 work, which Dr. Lloyd's former Springfield minister, and
 in Springfield, and Dr. J. C. Sturtevant, and Dr. J. C.
 and throughout the state, by their united efforts, as we
 can tell. Nor was their influence less in the cause of Home
 Missions. Dr. Lloyd, Dr. Lloyd, Dr. Lloyd, Dr. Lloyd,
 and Dr. Lloyd all served as missionaries or
 missionary superintendents, besides all they did as pastors.
 Dr. Lloyd was called west to his home and to his
 colleges of the land as secretary, and Mrs. Turner added to
 his work in Illinois a yet more splendid record as a
 pioneer missionary in Iowa.

During its history, the political party that saved the nation and freed the slaves
 was organized, it had among its leaders Richard Yates and
 John C. Breckinridge, and among its
 institution as among his chosen counsellors. Nor is it
 unfair to add that if Congregationalism has had for the
 last fifty years a fuller consciousness of its principles
 and its mission, it owes something in that respect to the
 Yale Illinois Band."

We will close this sketch with a quotation from

William Lloyd, as follows:

In 1884, Dr. Julian M. Sturtevant was called from
 us to a Cleveland pastorate. There was a huge "aching
 void" for a long time after he left us. He was everybody's

Forty-eighth sketch,

William H. Atkinson.

William Henry Atkinson, son of William and Sarah (Salt) Atkinson, was born in the county of Bradford, England, May 29, 1838. He began his education in England, being about sixteen years of age when he came with his people to this country. They settled on a farm near Bloomington, Illinois.

Here he was within the sphere of the influence of Illinois College, and from this school he graduated in the spring of 1864. I first met him in Jacksonville, in the spring of 1861. He was then twenty-three years of age, but he seemed so mature, with his face covered with sandy whiskers, I thought he was the proprietor of the boarding house. I was in a manner put in his charge by President Sturtevant; and he in a way continued to be my monitor through College and Seminary days. He was still my guardian when we were in the Army together. I was out from under his jurisdiction during my Senior year, as he was one year ahead of me during college. We were together for two years at the Theological Seminary.

He graduated from Chicago Seminary in May of 1867. Early in his college course, he decided upon the foreign field for his ministry, and he was very active in his Seminary days in fostering the foreign missionary spirit

among his classmates and others. It was partly through his influence that five members of his class decided to go abroad for service; and he, with four others, was ordained in Chicago, at the old First Church, for the foreign work, April 18, 1867, sermon by Dr. Henry Smith, of Lane Seminary, and prayer by Dr. Truman Post, of St. Louis.

During the latter part of his Seminary course, he supplied the little church at Lisle, a few miles out from the city on the Burlington Road. Here he met the deacon's daughter, fresh from Oberlin College, Miss Calista Hatch, and they were married July 7, 1867. Directly after their marriage, they sailed for India, spending nine years in that country, at Ahmednagar, Sholapur, Wadala, and other stations. He came home in 1876 with the Indian fever so hot in his veins that it took years to bring him to a normal temperature. Resting a while after his return, he began to look about for a Home Missionary field.

With my Osage parish, I had developed an outstation at Orchard, and had organized a church. I wrote him of this, having no idea that he would care to come to so small a field, but he did come, beginning September 1, 1877, with a commission for Orchard and Lincoln Center, another field I had partially developed. So we were again close neighbors. He was on the field for about five years. However, the 'tables were turned', as I was in a manner 'bishop of the region, and he was under my patronage and jurisdiction. I am not sure that he really enjoyed that part of it, though I did.

At length, he sought a more distinctively missionary field. From 1881 to 1886, he was out in the Black Hills region, at Rapid City, and did good service there, helping to lay the foundations of Christian institutions out in that part of the world. Of his early experiences in Rapid City, he writes in the Home Missionary for April 1882 as follows:

"In the six months, since we came, several changes have taken place. A government deed has been secured for the town plot of six hundred and forty acres, and deeds have been given to all holders who have improved their lots to the extent of two hundred dollars or more. So we are no longer squatters, but owners of our own town lots. About one-half of the lots in town have been so taken and improved. This is progress. Our church owns four of the above-mentioned lots, making a plot of 140x100 feet. Eight or nine lots had been taken up, but in the days when matters looked uncertain, and some were careless, the plot not being fenced, five lots were 'jumped.' The parsonage stands on these four lots. It is a small building, 26x16 feet, a story and a half high; partly finished, just far enough to permit us to occupy it. We are rather 'snug,' six of us in three rooms and a study, but we get along nicely."

"We have been duly incorporated, and a building committee was appointed to obtain plot, plan, and funds for a church. It consists of all the church officers, pastor, two deacons, three trustees, secretary, and treasurer. The

THE FIRST, in which the subject is treated in a general manner, and the second, in which the subject is treated in a particular manner. The first is the more important, and the second is the more interesting. The first is the more important, and the second is the more interesting.

THE SECOND, in which the subject is treated in a particular manner, and the third, in which the subject is treated in a general manner. The second is the more important, and the third is the more interesting. The second is the more important, and the third is the more interesting.

ladies have already begun work to raise funds for furnishing this much longed-for building."

"As to the spiritual work, six in these six months have been added to the church, Others are yet to join, and some of them are very choice people. From six to twelve attend our prayer meetings with much interest. We have few men, but our ladies are efficient and earnest."

"Our Sabbath congregations are good, very attentive, and as orderly as any to be found in Dakota. The average attendance in Sunday School had been only about fifty in the latter part of the year; but since January 1, the improvement has been steady in numbers and interest. Last Sunday, to my great joy, we had eighty-four. A recent census shows our school district to number one thousand and twenty-five persons, all told."

"With the exception of a few straggling houses in the north part of the town, I have called at every dwelling in Rapid City, in some cases a second time; this besides the calls on my own congregation. I find only two families that avow themselves to be free thinkers, or infidels. Many are 'nothingarians;' several are Catholics. Yet I have not received an unkind word; indeed, nothing but courtesy."

In October of 1882, Mr. Atkinson writes again as follows:

"With this report, the last duty of my first year in the Black Hills work is finished. I began with many misgivings, and not without grievous disappointments and trials, I end with rejoicing that I came and took up this work. In

some respects, it is not as important as I anticipated; in others, more so. I thought ours was to be the sole church, the sole pastorate in the place, and so it ought to have been, since our enterprise dates from October, 1879.

"The present needs of the field could be well met by a single church, and then its expenses would be far from being met by the people. But I have found that there are professing Christians, both lay and clerical, who think that the religious needs of a community are not met unless it has their preacher and their services. No matter if the Christians in the States are taxed for years longer to support the feeble churches. No matter if a spirit of rivalry is engendered, and no matter---anything. I find the church members may fall from grace, who cannot fall from membership of their great nationla organization. Once a -----, always a ----- . This is the only interpretation I can put on the words and actions of certain members of a certain denomination. Indeed, I am beginning to feel satisfied that it is just absolute folly to expect 'domity' from this denomination, as a rule. Fortunately, I have a pleasant companion and fellow-minister in the present preacher, and we get along very well. But he is the best man they have in the Hills, and I fear may not stay long, though he has been herebut a few weeks. He came from New England.

"During these last twelve months, we have received twelve to our church. Our Sunday School has become organized and efficient as never before; and our ladies have formed an

aid society, that is a credit to us, and would be to any place, in its form of organization, methods of working, and the spirit in which it is carried on."

"We have plans before us, and are ready to build, but have not circulated a paper. We are poor and money is very scarce; but as soon as harvest is assured, we hope to go to work, relying on the publishing society to give us above the amount of usual aid, everything here being so expensive. The health of my family is very good here, we do not regret coming."

Again, in February of 1884, Mr. Atkinson writes:

"Our church home is substantially finished and dedicated. It has cost far beyond what we thought we could reach. We were aided by the Congregational Union to \$1000, one-half of which is a loan. My wife's personal friends helped us, as did the church at Deadwood. The subscriptions which I circulated reached about twelve hundred dollars, and about three hundred more were raised at the dedication, mostly by previous subscribers. Our Ladies Aid paid for all the furnishings, except the pulpit and pulpit Bible, which were given by our girls. The Society has also raised and paid \$669.70, and assumed \$300 on the building. The total cost is \$3,671.60. We have yet the little room to furnish sidewalks, etc., to build, all of which we hope to reach in time.

"I cannot tell you how much this work has cost in other respects. Desired articles for winter wear have

been let go, and the money paid over for the building. Our ladies have worked hard for eighteen months; beyond all comparison in my observation. They have taken in sewing, made all manner of useful and tasteful articles, and sold them; have given concerts and suppers, and put in all that they could, and some more, I fear, than they ought. Not a cent has been expended for ornament; and yet in its symmetry and neatness, the building without and within is a pleasure to see."

"Our Association Meeting was very pleasant. Isolated as we are by the long stage ride and the cost of so long a journey, we are kept from the pleasure of meeting with the Territorial Association, and have, therefore, to make more of our own. It is to us invaluable. All the brethren were here. Mr. Atkins, also, on his way out from us, to work in Dell Rapids, or elsewhere."

"The scattered mining camps of Custer and Pennington counties, are without any Christian worker. Some one able to undertake the field ought to be procured soon. No one has entered it; and the field is now clear. Agricultural regions are, also, unsupplied."

"Not Sunday work only, but all-the-week work is needed. It calls for a man with good bodily strength and strength of mind, too; for he will meet some wideawake fellows. The other day, I was speaking to a Black Hills butcher. He was a German, and said he understood English, but could not understand the Latin spoken by Americans; and to illustrate the difference in pronunciation started out

easily with a long quotation. He had read more Latin than the average of our collegè students."

We have another comminucation from Mr. Atkinson, published in April of 1885, as follows:

"We observed the week of prayer in union with our Methodist brethren. I was much interested in the list of subjects suggested by some of our brother ministers, and published in the Congregationalist. The Methodist minister approved, and each selecting his own subjects, we led in turn. All of that list was taken. Before the week closed, two seemed hopefully converted, and one other converted just before, was led to make known publicly her new love and hope. We went as we were lead, simply making no plans of our own. The work growing out of the week of prayer continued. The second week almost forty were lead to seek an interest in the prayers of Christian people. The attendance went up to one hundred. We continued through January, every night except Saturday, and almost every other afternoon. With only three exceptions, every general meeting, and some for the Sabbath only, witnessed new ones coming to Christ. Upwards of ninety have risen for prayers. Of these, forty-three fall naturally to the pastoral care of the Methodist pastor, and thirty-seven to us. Only five converted are adults; most are youth from the Sunday Schools. One class of eight girls, from fifteen to eighteen, are all Christians; one class of boys, twelve to sixteen, are all but one Christians."

In June of the same year, Mr. Atkinson writes again:

"Two months ago, we received twelve as the first fruits of our special meetings of January and February. That was the largest number received to this church at any one time. There are more than as many more who ought to unite. Nowhere is the effect of the meetings more manifest than in our prayer meetings. The young converts are connected with my Children's Christian Association, where I endeavor to give instruction, etc., in addition to that of the Sunday School."

The last word concerning Mr. Atkinson is his South Dakota field is from the report of the Home Missionary Superintendent Sheldon who, writing in the July number of the Home Missionary for 1885, says:

"Rev. William H. Atkinson has labored steadily at Rapid City, with thirty-seven church members, and at Rockerville and Spring Creek, with great success. He reports thirty hopeful conversions, one Sunday School organized, and one under his special care, with eighty scholars. The church at Deadwood, with a membership of sixty-three, and one hundred and twenty-five in the Sunday School, has become self-supporting, and one new church was organized."

Mr. Atkinson closed his work at Rapid City in the fall of 1886, and returned to Iowa. Being superintendent of Home Missions at that time, I was in the way to help him to a field, and gave him an introduction to our most excellent

country church at Green Mountain. After two years of service here, 1886-8, he was called to Chester Center, where again he was my next door neighbor.

At the close of his second year on this field, he resigned, and turned his face toward the western sea. Washington was then an attractive spot, as it is now---one of the best Congregational states of the Union. In 1890, he took charge of the little Lake Park church near Tacoma. In 1894, he added Hilhurst to this field. In 1896, he was without charge, residing at Forest Grove, Oregon. In 1897, and for the decade following, he was pastor at San Rafael, California. He died of Bright's Disease, at Soquel, California, December 28, 1907, aged sixty-nine years, six months, and twenty-nine days.

From the foregoing paragraphs, it is not difficult to see what manner of man he was. He was about the average in weight and stature. As already intimated, he had sand in his hair and face. From early manhood, there was a stoop to his shoulders. He had a mind of his own, trained to independent thought, and perhaps not wholly free from prejudice. He had a good bit of the Johnny Bull tenacity. And perhaps a speck of his pugnacity. His sermons were all written and preached from manuscript. His delivery was poor. He was not an extemporaneous speaker. He always had thoughts enough, but not words to express them.

I cannot escape the felling of sadness as I

review the life of this good brother. His path was not strewn with roses. Some of his hardships were of his own making. For the most part, he was sane and sensible, but he was oversensitive, and took to heart slights which were not intended to be slights at all. I regret that unwittingly I added to his sorrows. On one occasion, he misunderstood what I spoke in jest, and was much offended, but at length he understood my joke, and forgave it. Again I did something, I know not what, which he could not overlook, and I suppose he went to his grave, unreconciled to his old friend. Again and again I tried to regain his friendship, but he would not. We had the privilege of ministering somewhat to his children, Herbert, George, and Minnie, as they were here in college, each becoming a graduate. He had his failings and shortcomings, as other men, and I always respected him as a sincere and honest man, and loved him as a brother. He did much for me. His work in the world was well worth while. In the last years, he was weary and heavy laden. Now he rests from his labors.

Forty-ninth sketch,

Stephen D. Smith.

Stephen Decatur Smith was born in Manchester, Missouri, February 5, 1846. The Civil War found him in Missouri, a youth of sixteen years of age. Of course in Missouri he had to take one side or the other. He took the side of the Union; and in 1864 enlisted in Company B of the First Regular Missouri troop. He became a corporal in his company, and served to the close of the war.

He attended college at Hillsdale, Michigan, graduating from this institution in 1872. He finished his course in theology at Oberlin in 1875. In 1875 his college Alma Mater gave him a master's degree. In 1875 also he was ordained, and in 1875, December 28, he was married to Miss Lydia A. Williams of Oberlin.

Where he was, and what he was doing from 1875 to 1877, our denominational records do not show, but the Anita records show that he came to Iowa from Hanover, Ohio in the summer of that year, so we find him in the pastorate at Anita, Iowa in 1877-79 and from '79 to '85, at Lead City, South Dakota. One of his home missionary reports from this field, that of November 1879, was published, and is as follows:

"Our town is growing rapidly. New buildings are continually going up, families are coming in, and everything is beginning to have a more settled look.

There is probably more business activity her than in any other town in the Hills, though all seem to be growing rapidly and permanently.

"For the last few months our meetings have been held in the opera house, with a gradual increase in the attendance. The people are attentive and respectful, and seem to feel the need of preaching more than any place I have been. I have always been treated with the greatest respect, and the honest hearted miners seem to want to do all they can to help the church work along. Our new building is enclosed, and will be finished by October first. There we shall fell much more at home than in a theater, with a saloon under it, and a dozen more within a stone's throw. We have put the church as near the center of town as possible, thinking it best to build it where the people are for the present, and after the population becomes more settled, build again more permanently. There seems to be a general desire for a church building, and we hope the dedication may give a new impetus to our religious work. We frequently have under fifty present at the morning service, while the evening congregation will average two hundred.

"Our prayer meetings have been held at private houses. Some have been of deep interest, and we hope have resulted in great good to a few. One family, with whom we meet, were none of them professors of religion, but a young lady and gentleman became interested; through them the father was touched, and it is possible that four

of the family may unite with us at the next communion."

We next find Brother Smith in the South, which has been his home since 1885. It appears from the record that from '85 to '86 he was pastor at Orlando, Florida. The Year Book for 1887 reports him as an editor at Winter Park. Then for two or three years he was at Dahlonga, Georgia. He then, in 1891, returned to Orlando, and this appears to have been his home up to 1902. During this time he was not pastor of the church, but undoubtedly was engaged in business. In 1903 he was again reported at Winter Park; and then from 1904 to 1909, at Atlanta, Georgia. In 1909 his name was dropped from the Year Book.

The Oberlin general catalogue for 1908 reports him, not as a minister, but as an "inventor and advertiser." The records seem to show that he was in the pastorate for the first decade after his ordination, but that for the greater part of his life, since graduating from the Seminary, he has been in secular service. It has been reported to us, that now, 1915, he is living at Birmingham, Alabama, but for some reason we are not able to get in correspondence with him.

Fiftieth sketch,

Norman McLeod.

Norman McLeod, of Scotch parentage was born in the city of Montreal, Canada, April 14, 1823. He was reared in the good old Scotch Presbyterian faith, and throughout his long and eventful life, he was a faithful soldier of the cross, and a royal man among men.

Educated in the high grade schools and the University of his native city, he was well fitted by training and natural ability for the responsible positions which he later so ably filled. He was ordained in 1848. His first pastorate was at Abbotsford, Canada East.

In the late fifties, he began his work in the States, in Minneapolis, where, in 1859, he had to do with the planning of the now great Plymouth church, of that city. In 1860, he was located at Prescott, Wisconsin. In 1862, he was reported as pastor at Metomen, in the same state. In this same year, 1862, so thoroughly identified was he with the interests of his adopted country that he raised a company, himself being chosen the captain, which became Company A of the Twelfth Regiment of Wisconsin Volunteers. In 1864, he was called to Denver. From this city, in January of 1865, he reports in the Home Missionary, the report being made up from several communications, sent on from the 10th of September to the 25th of October.

The quotations from the reports are as follows:

"I have just reached home from a visit to Boul-

der Valley, South Boulder, Central and Nevada. I preached three times on the Sabbath to the people of Boulder, and visited the families during the week, speaking words of encouragement and hope, and urging upon them the importance of building a church edifice. Discouraging as the times may seem, owing to Indian, guerilla, and grasshopper raids, I think the people will go into the enterprise with a will. We should have a minister of energy at Boulder. There are two or three other small fields within ten, fifteen, twenty miles from that center, which he might cultivate to advantage."

"Boulder is twenty-five miles from Denver, but I will visit the church there as often as I can without injury to the cause here. I know a few good Congregational families, who desire to come out here, and if I can induce them to locate in Boulder Valley, it will place the church there in a good way to aid themselves. Brother Wolcut, who is now doing what he can for the people, is a good man, whom they all respect; but his circumstances are such, that he cannot devote the necessary time to the good work. He would be a valuable aid to a minister, as would also his excellent wife."

"From Boulder, I went over the mountains to Central City, passing through scenes of savage wildness, everywhere reminded of the mighty internal forces that in bygone ages upheaved these rocky heights. A good deacon of the Boulder church accompanied me some seventeen miles with

horses. But in many places, the trail led overhills so rugged that we had to dismount and lead the horses. From the first summit we reached, the view of the plains gave me a good idea of their vastness, as the great pasture range of America; but you seek in vain within the wide range of vision, for belts of timber, the clumps of various tinted groves, the gem-like lakes and glorious rivers, that give beauty and charm to an extended landscape; and as you gaze upon the scene, a sense of loneliness even to painfulness steals over you. Small streams putting out from the mountains, and fed by the recent snows, are seen, like silver lines, threading the plains, skirted by a border of deeper green than the plains---the result of irrigation. The narrow valleys of these small streams are valuable for agricultural purposes, and are already becoming studded with the humble dwellings of the ranchmen, or pioneer farmers of Colorado, who conduct the water of the streams in ditches for miles, using it at pleasure for purposes of irrigation. They raise abundant crops of corn, wheat, hay, and various kinds of vegetables, for which they receive prices that within a few years make them wealthy. Corn is now \$.14 a pound in Denver; butter \$1.25 a pound; hay \$60 to \$80 a ton; flour \$22 a hundred pounds; vegetables, \$.12 to \$.14 a pound.

"At South Boulder, a mining center of great promise, I found three families of Congregational people, and was made welcome. At no distant day, we will have a

church there. The two principal men of the place are Congregationalists.

"At Central City, I met with Rev. Mr. Crawford, for the first time, and spent a few days pleasantly, talking over our plans, speaking of our hopes and trials, and of the Good Master's promises. I spent the Sabbath with his people; he went to Denver. I am sure it will gratify you all to hear that we are at one in our plans purposes, and efforts, respecting this most interesting field. At no distant day, I hope to take a wider and more extended view of the field; when, I trust, I shall be able to communicate to you facts of interest. If I live until next summer, I must have a horse. The expense of keeping will be considerable, but I shall be able to do much more missionary work."

"As to my special field, Denver, I am still laboring on amid excitements and discouragements of various kinds. Denver is by no means an inviting field. The other denominations have comfortable places in which to meet. We have been meeting in a hall, used for almost every purpose during the week, and in the worst possible locality. It is now to be divided into offices, so we have no place. The Baptist minister has gone East to raise money for a church, I have been invited to preach in his hall. It is dark enough around me, but I have labored before now in the dark, until I could see the dawn."

"The Indian troubles have been a great drawback to

us, but a few months may bring about a change for the better; I have good congregations."

A fortnight later, Mr. McLeod writes:

"I have been anxious for some time to do something for our young men, who are greatly exposed in this vile city. I wished for an occasion to meet them, and I have made one. I got up a plan of a Literary Society with a reading room. This week, I called upon over a hundred of our young men, and they have given their names to join such an Association. Good will come out of it. The whole community favors it. We can raise money enough to get a good hall, books, and papers, and our young men will have a place to go, after business hours, and will be kept out of vile places."

Four days later:

"Our Society is organized. I was appointed to draw up a constitution. We are to have lectures, essays, and debates. We have a large hall secured for three years. As I am interested myself so much in the Society, they give us, as a church, the use of the hall on the Sabbath for a very small amount. I begin to see light ahead. The young men are beginning to realize what it is our purpose to elevate and bless them. I am somewhat sad and lonely away from my family, but I am hopeful and happy in my work."

"I am happy to inform you that we have Pres. Blanchard with us. We organized the First Congregational Church of Denver on last Sabbath. The services were interesting and, I trust, most profitable. Pres. Blanchard preach-

ed in the morning, and also took part in the evening services. Mr. Crawford was with us. The church numbers only twelve."

"Our Young Men's Association is still prospering, When we had Indian scares, I acted as captain over these same young men, drilling them, day and night, and ready with them to face the danger; and so have been brought into closer connection with them. I am no going to start a Bible class. If we had a church edifice, I am confident that even now, I could get quite a support."

"The Methodists are making strenuous efforts here; and have obtained considerable sums of money from this people. They have a large brick building, called the Denver Seminary, built, it is understood, with the money which they have collected from the people. Of course, it is to be a Methodist institution. They now have three ministers in this city; one in the school as principal, a presiding elder, and the minister in charge of the church. The territorial officers from the governor down are Methodists. The commander of this post is a Methodist preacher."

Early in 1865, came an urgent call for missionary work in Utah. The call came from soldiers stationed at Salt Lake City. "It was this appeal," says Sec'y J. B. Clark, "Significant in itself and still more so from its source, which lead the American Home Missionary Society to detach Rev. Norman McLeod from the Denver field, and instruct him by telegraph to open a mission in Salt Lake City. His coming was heartily welcomed. The Daily Union Vidette,

published by the officers and soldiers of Camp Douglas hailed the event as follows: 'The Eastern Stage which reached here Monday night, brought to our city the Rev. Norman McLeod, who proposes to organize here a congregation for divine worship. It is not doubted that his zealous efforts in behalf of Christianity will be warmly seconded by the American and loyal citizens of Salt Lake, and that ere long we shall boast a thriving church and congregation.'

"The report of Mr. McLeod's first service, as given by the same paper, contains, the following: 'Sunday, January 22, 1865, will ever be a memorable day in Utah. If we mistake not, when the anniversaries of battles, of bloody fields, and heroic struggles shall have been forgotten, yesterday will be remembered with praise and thanksgiving. A new era has dawned. It was a novel thing to hear the word of the living God proclaimed in Utah, to hear the preacher lift up his voice in behalf of our country, teach Christ and Him crucified. We were grateful to see that the large congregation was not entirely composed of so-called Gentiles, but many of the Saints were present.'"

Mr. McLeod's first report from Utah is as follows:

"I preached here for the first time January 22d, to a large congregation in the large hall of the Young Men's Literary Association. Ever since, on Sabbath morning and evening, the hall has been crowded, and I am told many of the more intelligent of the Mormons came out to hear me. I

have never preached to a more attentive audiences. In the evening, especially, when I always feel best, it is delightful to proclaim Christ's gospel. Perfect stillness reigns, and the people seem to drink in the Word. I have large congregations at the camp every Sabbath, at 2 o'clock P. M. And it is not too much to say that I am gaining the hearts of both officers and men. They always welcome me with gladness. I spend one day a week among them. In the hospital, I found ten citizens, and about as many soldiers. The Sabbath School at Camp is increasing in attendance and interest, as it also is in the city."

"We have organized a Society to cooperate with the church in its good work, with a constitution, and rules of government, harmonizing perfectly with the republican character of the Congregational church, and with its entire independence in spiritual matters, so that no conflict can arise between the church and society. Books have been opened for subscription to the Church Building Fund, and from what I can learn, all the gentiles of the city will give according to their means. We shall probably build a church edifice 50x90 feet, to seat about one thousand people, with a fine high basement for school room and lecture room."

"The First Congregational Church of Jesus Christ in Utah, consisting of eighteen member, was organized on Tuesday February 14, 1865. I feel deeply the importance of being known and understood as a Christian church, and of having the most hearty sympathy and cooperation with the

great body of God's people everywhere, throughout our beloved country. At the outset, we have taken our stand on the imperishable principles which have done so much to elevate our country to a proud position in the family of nations. And, although the work of years seems to have been crowded into a few weeks, nothing has been done in haste. Profound deliberation and fervent prayer have characterized and hallowed our proceedings."

There is another report from Mr. McLeod, published in the August number of the Home Missionary of 1865, which is in part as follows:

"Notwithstanding the scattering of the floating Gentile population to the mining regions, and the extreme heat, our congregations have kept up remarkably well; and I am sure that our Sabbath School in this city would delight you. Even the Gentiles who are not Christians cherish for it the highest sentiments of which they are capable. I never saw a happier crowd than the children seem to be when they are returning home with their books and papers. As I have looked upon these children, I am not ashamed to confess that my eyes have been filled with tears, but my heart also filled with hope for Utah. I have vowed to do all in my power to save the little darlings from the miserable fate awaiting them in the beastly system of Mormonism. Other reapers may gather the full harvest, and swell the harvest hymn, when I am in the grave, but I have already seen some of the first fruits, and I cannot but indulge the pleasing hope that from among the poor neglected

children even of polygamy, God will raise up children to himself."

There is still another communication from Mr McLeod in his Salt Lake field, published in January of 1866. He says:

"We have now only one male member in the church left in this city, but I am not discouraged. Our Sabbath School is prospering; our congregations keep up, and the people are prompt in paying me every month so I keep out of debt. We have at last fixed upon a lot for a church. It is a central position, and very desirable,----100 feet front, by 160 deep. We paid \$2,500, but business men say that in less than four years it will probably be worth three or four times that amount. The subscriptions of three gentlemen of my congregation will pay for it. We shall, if possible, put up a building this fall, that will do hereafter for a Sabbath School and lecture room."

"It is well understood here that efforts will be made next winter to admit Utah into the Union, with all her abominations. It would be disastrous to every worthy interest here, and a disgrace to the republic. Utah once a state, the Mormon tyrants would have still greater power than they have now; and they would use that power to root out what they call Gentilism,---that is, Christian civilization,---and to persecute those who are beginning to cast off their detested yoke. That reestablishment of tyranny on American soil and beneath the old flag of liberty, the few in Utah who have the honor of the republic and the good of humanity

at heart, are determined to oppose. Money will be lavishly expended by Brigham to secure his object; and it is his boast that he can purchase men at Washington to do his bidding. It is to be feared that they do not as yet understand the Utah question in Washington. The veil must be lifted. It is for those who know to act, and we are acting."

Sec'y Clark, in his "Leavening of the Nation," says:

"The first attempt to plant the gospel in Utah, though so heartily welcomed, was short-lived, but vigorous to the end. A church of eighteen members and a Sunday School of over two hundred children were organized, large congregations came to listen to the missionary. Mormons in great numbers were drawn to hear his anti-polygamy and anti-Mormon lectures. The leaders threatened that the bold preacher should never leave the territory alive, and on the whole the promise of the future was bright. Unfortunately, General Conner and his force were removed at this time to Denver. In their absence, violence took courage, and one of the first victims was Dr. King Robinson, McLeod's right hand man, and the superintendent of his Sunday School. Both men were cordially hated by the Mormon leaders, who were believed to be responsible for the murder of Robinson, although the deed was never brought home to them through the courts. Without military protection, Christian worship became unsafe. Mr. McLeod was not permitted by the Society to risk his life by continued service, and the

mission was abandoned after two years of plucky endeavor. Six years past before he returned to Salt Lake as a missionary."

Mr. McLeod returned to Denver. He was in Denver in 1868, but in 1869, he was located at Racine, Wisconsin. In 1872, May 15th, he began again his work in Salt Lake. Of this second beginning, he reports in the January issue of the Home Missionary for 1873, as follows:

"With deep gratitude I review the months since I resumed my labors in this mission. My hopes have been more than realized. I find myself surrounded by many friends, who are aiding with their means and influence, to upbuilding a strong church and society. Interested crowds come out to hear in all weather, and the work steadily grows upon me."

"When I came back, I found many of my old friends gone---some to the grave---the church, Sabbath School, and congregation scattered; the hall occupied for a school, and in a state not fit for our use; and other denominations building on our foundations, with a portion of our former material. In the first few weeks, it was uphill work; but now I stand where the prospect widens, and light is shining around me. The hall is comfortably and pleasantly fitted up; painted, renovated, furnished with floor matting, new lamps, etc., costing in all some \$556. The Society is becoming a success, under the efficient help of a few ladies and gentlemen. Our singing is

charming. We have a large Bible class of gentlemen, and I am about to start another for young gentlemen and ladies. The prayer meeting is well attended; the social gatherings, under the management of the ladies, are interesting, and give an opportunity for freer acquaintance. The evening service is always crowded. Yesterday, the worst day of the season, in the snow and rain, we had 150 hearers in the morning, and over 400 came through the storm to hear the evening lecture. So I am beginning to gather some of the fruits of my past labors here. The out-coming Mormons, who regarded me as their enemy, now come to me as a friend, and trust me as a brother. I visit them at their homes, and hold little meetings with them, sometimes three or four in a week, in the different wards of the city. They come in large numbers to my lectures, which call out as many as eight hundred or a thousand people."

"I am laboring to the utmost of my strength, and ought to have another man with me. I know of three of four places where a good worker could raise half his support, and gather quite a congregation. The work is everywhere opening up among the Mormons. Their great need is organization, and a leader. We have the day school in our hall, and are anxious to find an earnest Christian man and wife, who will help in our work to take charge of it."

"We are hoping to add a new building to our present structure, leaving this to be used for school and

social purposes. We hope soon to reorganize the church, when it will enfold some of the very noblest minds and hearts in the city, and whoever may be silent, it will be a fearless witness for Christ and its truth to both Gentiles and Mormons."

Of Mr. McLeod's connection with the work in Utah, Rev. D. L. Leonard, Sup't of Home Missions in the Rocky Mountain district, writes in the Home Missionary for February, 1906, as follows:

"The letter which follows from the pen of Rev. Norman McLeod was written in 1883, at my request, and is worthy of the foremost place among the original authorities relating to the beginning of Christian work in Utah; for he was the first Christian minister to beard the Mormon lion, Brigham Young, in his den, or to cry out against the follies and iniquities of the Latter Day theocracy, in its central seat. What this bold undertaking signifies, will be better understood by recalling some of the facts connected with the situation then existing.

"The Mormons had entered Salt Lake Valley in 1847, while as yet it was Mexican territory, fully determined and expecting from henceforth to be free from all outside control. In 1852, polygamy was proclaimed, with a resolute and unscrupulous attempt ensuing, to compel its universal acceptance, and with no slightest heed paid to the law of the land. Soon occurred that horrible outbreak of fanaticism known as the 'Reformation' with 'Blood atonement,' taught and practised, and the 'Destroying Angels' with knife

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and bullet applying the doctrine to scores, perhaps, hundreds, of 'aspostates,' and the Mountain Meadows Massacre supplying the climax in 1857, in which one hundred and twenty-three men, women, and children were butchered. An army was already on the way to check such high handed doings, but unfortunately had been withdrawn on the eve of secession and rebellion. By 1862, the conduct of Brigham had again become so outrageous and treasonable that troops were sent a second time, recruited in California, and with General Connor in command, who proceeded to occupy Camp Douglas, located upon a bench back of and above the city, which also its guns easily commanded. Such was the situation when Mr. McLeod appeared upon the scene."

"Almost down to this date, the population had been exclusively Mormon, at least with Gentiles only sojourners, their presence merely tolerated. However, in 1862, gold was discovered in Montana, Idaho, and in Utah as well, with hundreds of miners soon flocking in, every one full of loathing and hate for Brigham and his ways. Among the non-Mormons now in and about Salt Lake were not a few men of intelligence and force of character, including a number of army officers, who felt deeply the need of some form of social fellowship. Near the end of 1864, a young men's literary association was formed, with regular meetings held in a hall rented for the purposes. In some way, General Connor had heard of Mr. McLeod in Denver, and later at his suggestion the Association invited him to locate in the

city as a Home Missionary. Accepting the call, he was on hand to begin his work January 19, 1865, and soon after was holding regular services, both in the city and at the Camp. Within a month, two Sunday Schools were opened, and the First Congregational Church was organized. So large was the attendance upon the services that plans were soon formulated for the purchases of a lot, and erection of a sanctuary at a cost of \$7500, and, to secure the needed funds, Mr. McLeod visited California, and afterwards the East. To his preaching, he added a course of lectures upon polygamy and other Mormon enormities which created an intense excitement with the accompaniment of mob violence."

"No doubt the writer of the letter was of the John the Baptist make, the voice of one crying in the wilderness, and saying, Repent. Evidently in his discourses he flung prudence to the winds, using great plainness of speech, and struck straight out from the shoulder, dealing most telling blows. But the times were very tempestuous then and there. The work on hand was rough, and demanded above all things courage and determination. Free speech must be secured at any cost, and the common rights of American citizenship. The haughty tyrant must be defied to his face. Which thing, for a year, this plucky Home Missionary did, and then his work was substantially done. Called East to give testimony before a committee of Congress, he was held several months, and, when on his way back, was stopped by a telegram from General Connor, telling of the

murder of Dr. Robinson, his Sunday School Superintendent, and advising that he remain outside of Utah.

"When a return was finally made, in 1872, the situation was essentially different, and different work was in order, for, three years before, the Union Pacific Railroad had been completed. Finding himself out of place, wisely he presently withdrew, but his good works followed him, and remain to this day. Independence Hall was his monument, within whose walls the Episcopalians began work in 1867, the Presbyterians in 1869, and the Methodists in 1871, and Gentile public meetings of all kinds were freely held. Beginning with 1874, it became a Congregational sanctuary, and continued to be such until 1893. Therefore, all the Christian churches owe Mr. McLeod a great debt, and his name should be held in honor in Salt Lake City, and throughout the state."

The letter, written by Mr. McLeod in 1883 is as follows:

"In 1863, I was in Denver, Colorado, where I had organized the First Congregational Church, and started work. Pres. Blanchard of Illinois had been to Salt Lake City, had seen the desolation, and had pledged General Connor to do what he could to send a minister to take the bull by the horns. Blanchard saw me, urged me to go, wrote to the Bible House, New York, so did I. General Connor and Major Hampstead, also visited Denver, and pressed the matter. I was evidently elected to years of conflict and sorrow. It

seemed to be my duty to go. If Dr. Badger would only give the word, and at last he did so. January 1, 1864, I received a telegram saying, 'Go to Salt Lake. Explore and report.'

"I started at once, in a coach, was well received at Salt Lake by a little band of so-called Gentiles, who had rented a hall for literary purposes. I entered at once on my work of conquering Brigham's kingdom for Christ. I wrote to Dr. Badger that I had taken possession. The congregations grew. I was not then chaplain, but I commenced preaching, also, at Camp Douglas, visiting the sick, doing hospital work, and making myself useful to the men."

"I had only been a few weeks in Salt Lake when, to my great joy, Dr. Mechling and wife, from Denver, came, good Christian workers. We at once started the first school. Dr. Robinson, an earnest Christian from the Camp was my assistant. The school grew amazingly; in three months we had over three hundred children and youth. I wrote to California for papers. Communications with the East was cut out by snow. We received large packages free. The first of the children comers acted as little missionaries, and drew in large numbers to receive the papers."

"Mrs. Governor Doty, a Christian lady now in Heaven, taught a large class of Mormon young women. Also, Major Hampstead taught a class of young ladies. The grand old Chief Justice Titus, a member of Dr. Barnes' church of

Philadelphia, had a very large Bible class. Dr. Mechling was superintendent, and his wife an efficient teacher.

"At last the Mormon leaders sent their spies to investigate, and persecution began. The school was denounced, parents threatened with 'cutting off'. Some had to leave, they did so with tears, others came. We had vast numbers to draw upon, so we kept up the school. I was now chaplain of the Post. I attended to my duty there, but lived and labored in the city, and God knows to my cost from first to last I had no fear of Brigham Young or his assassins. From what I saw and knew of the whole foul, impious system, necessity was placed upon me. I had to be dauntless and outspoken, or die with very shame."

"Everything seemed prosperous. I knew the storm would come, but I felt that God was making use of me to overthrow the kingdom of darkness in Utah. I had tender pity for the Mormon people. Many of them knew it, and in secret confided to me their wrongs until my brain burned, and I know for their Christian freedom I could have died. Six months after we organized, we had a Sunday School celebration in a grove out of the city, something new and exciting in Zion. A procession was formed, we had the Camp Band, the officers and their wives, the Governor, the judges, Gentiles generally. We had refreshments, also, just as they have among white people."

"In February of 1864, we organized the First Congregational church, of seventeen members. The hall was

owned by a Mormon. When the lease was out, we were to be turned out in the cold, so Brigham determined. By order and command, no one in Zion dared to give a place of shelter to my congregation. It was a time when I could not reach the East and make the people comprehend the situation. A Mr. Lees, once a Mormon, but who had attended my meetings and had become deeply interested, came to me one day when all seemed dark, and said, 'Mr. McLeod, I know the situation. Brigham Young is determined to turn you out. You must build. I have a lot.' In a few days, I purchased his lot, and went to California to raise some means by lecturing. I had letters to the mayor of San Francisco. I lectured at San Francisco, Oakland, and Sacramento, was away about three weeks when I returned to Salt Lake. The delectable Saints were fuming against me, raging and threatening, claiming that I had been slandering them. In answer to their abuse, I gave notice that I did not go outside to slander the Mormons, I knew something about the Utah question, that if the authorities would give me the Tabernacle, I would deliver before the whole people, the lecture I had delivered in San Francisco. This evidently was not what they expected. They were silent."

"When our hall was finished, I gave notice that I would deliver the obnoxious lecture, and I invited the Mormon bishops and prophets and reporters to be present. They came to have a good time. I spoke for more than my life. It was my opportunity. At that meeting, I gave out

word that I would deliver a course of lectures on the wrong and crime of polygamy and its desolating influence over all connected with it. I had more than crowded houses. The vacant lot was crowded. At times, we had wild excitement, but at times, also, I saw the tears of desolate Mormon women. I knew I was in the right. At my fifth lecture, they attempted to mob me; a wild crowd took possession of the hall an hour before lecture time. I lived with my friend Dr. Robinson, in the adobe house on the hall lot. We boarded with a Mr. Jones, who saw the mob, said they were armed, and asked me what I would do, and I said, what any brave man would have said, 'I will go on, if you have to carry me out;' so I did, and I saw what I so often afterwards witnessed, the demon of Mormonism glaring at me, The leader of the crowd, who drew his revolver, at me, was ejected by two of our guards who happened to hear up the street that I was in danger, and the rest of the mob remained very quiet to hear my lecture. It was a victory."

"It was a satisfaction to me that they could not intimidate me, and it gave me a wonderful influence over the Mormon people. They saw a man who did not fear their tyrant. Everything seemed hopeful when I received the order to go to Washington. Brigham had a preacher of his in the telegraph office. The order calling me to Washington was known by him. When Col. Potter called on me with the order, he said I had better start that evening, and that as his spies heard that the Mormons, knowing why I was called to Washington,

might attempt to assassinate me, he would send an escort three days eastward. The escort halted the coach just as we were entering the canyon, and reported to me. I ordered them to fall behind. They toiled up the mountain all night. Next morning, when we reached Kimball, both men and horses were quite weary. I ordered them back to Camp, with my compliments to the Colonel, that I had all the escort I needed in a few discharged Michigan men who were in the coach with me. I mention these things to give you an idea of the state of affairs."

"I was kept in Washington until June. They drew out of me many facts. I became somewhat acquainted with many of our leading men, and they all sympathized with me in my work. But it was at the time of President Johnson's flop-over, what could be done? Stanton was heart and soul with me. He used to send for me to talk over the Mormon matter. So was General Grant. While I was in Washington, the Mormons influenced Johnson to withdraw what constituted a chaplain post, leaving only a handful of men at Camp Douglas. They hoped to keep me away. While I was at Washington, they killed Brassfield. General Connor was East with me, and I was sent for to New York. The General said, 'Chaplain, you must get up a pamphlet on the state of things in Utah. I will get it printed and placed in the hands of every man in Congress; it will help our bill.' I did so. The clerk of the Metropolitan Hotel gave me a quiet room, and in twenty-four hours, I had written a pamphlet which made them fierce against me, when it reached Salt Lake."

"I have been away from my little family for nearly two years, and I was not well enough to go back at once to Utah; but in October I started. At Leavenworth, there was something irregular in my transportation, and I telegraphed General Connor. Next day, I received a telegram to remain where I was for letters. That very night, the Mormons had assassinated Robinson. The letter urged me back to Washington. My church was scattered. All my friends urged me not to go on. They feared for me more than I did for myself, For years, I did what I could by my pen, and by lectures roused public sentiment."

"In the meantime, others entered into my work, took advantages of the time to get a foothold. I always meant to go back to Utah, and refused all calls for permanent settlement. I was at Rand for a year, and was called back to Denver; but my heart was in Utah, and when the few faithful ones said, come, I did go back. Some blamed me for not toning down my opposition; but I could not help it. God gave me an ardent, fearless heart, and I did what I did because I could not do otherwise."

"When I went back, I found my hall a desolation, my Sunday School scattered. It was with a sad heart that I gazed on the ruins. But at once, I had a congregation, and we organized anew. But I could not make the good people of the East understand the situation in Utah. The Mormon version of my work was made known by good men passing through Salt Lake City, and in a way that I had no opportunity to refute. A few were for quiet and peace, and did not

agree with me on the Mormon question. They were there for gain. I was there to apply truth to existing wrongs. I knew the subject better than any matter there in Utah, and I could not be silent. At last, I resigned, May 18, 1873, but not until after I had gathered anew a larger congregation (from 700 to 1000) and had reorganized the church and Sunday School and lectured and preached, and had written volumes on the vital Mormon question."

The occasion of Mr. McLeod's retirement from Utah is here explained. In 1874, we find him at Brandon, Wisconsin. From 1877 to 1880, he was pastor at Humboldt, Iowa; and from 1881 to 1885, he was still in Humboldt, but without charge. Then he was reported for a time in Minnesota, but with associational connections in Iowa. His name appears in the Year Book for the last time in 1889. No reason is assigned in our statistics for dropping his name, but from other sources, I learn that he joined the Presbyterians, and spent the last years of his life, up to a short time before his death, in the work of pastor-at-large for the Spokane presbytery, with headquarters at Cheney.

In 1903, Mr. McLeod's health was in such a condition as to compel complete rest from the active work of the ministry. At this time, he and his wife and daughter settled in Ripon, Wisconsin, where a married daughter was residing. Here he died, June 1, 1904, aged eighty-one years, one month, and seventeen days.

"The Ripon Commonwealth," for June, 1904, comments on the life and character of Mr. McLeod as follows:

"He was a born leader of men, and had remarkable powers as an organizer, as the number of churches either organized by him, or taken in a feeble state and rendered strong, testifies. Certain strong qualities marked him throughout the years. He was a man of great sagacity. He never made false fields and lived to see the visions realized. He had a magnetic personality, which drew men to him, and gave him power over them. He was no idler. His soul was in his work, and he loved it. He was full of moral enthusiasm, and dead-in-earnest qualities, that lasted even when bodily powers began to fail."

"In this day of heterodox teaching, it was a comfort to find one so sound in the faith. His teaching was founded on the eternal verity, it was not built on the sand, hence his work abides. He was always sweet in spirit. He built churches, but never left a quarrel after him. Through the last trying days, when physically enfeebled, his spirit was able to look beyond and lay hold of the precious promises. His domestic life was most happy. He is survived by his wife and two daughters."

"The funeral services, which were held at the First Congregational Church, Friday afternoon, June 3d, were most impressive. The church had been made beautiful by the hands of loving friends, a profusion of flowers in shades of lavender and white, almost hiding the altar from view. The services were in charge of Rev. S. T. Kidder, pastor of the church, and Prof. E. H. Merrill, a beloved

and trusted friend of the deceased. A large number of sympathetic friends were present, and everything was done to brighten as much as possible the sad occasion. At last, after long years of devoted work, another brave and faithful one is at rest with those gone before, in Ripon's beautiful Hillside Cemetery."

"His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world, 'This was a man!'
A combination, and a form, indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.'"

Fifty-first sketch,

David Jenkins.

David Jenkins, the fourth child of Evan Jenkins, and the second child of his father's second wife, Elizabeth (Thomas) Jenkins, was born on a farm in Cardiganshire, South Wales, September 17, 1844. The father was an active and devout member of the Congregational church. His mother, the daughter of a prominent Unitarian family, never severed her connection with the Unitarian church.

David, when twelve years of age, with no knowledge of the English language, left his rural home to enter the mercantile world in London. Here he studied and labored until 1863, when he, with two companions, decided to go to Australia, trusting and believing that they could benefit themselves financially in that country. After a sojourn of four years at Sidney and Melbourne, David Jenkins decided to return to England, and continue his studies to enter the ministry. In his voyage to and from Australia, he circumnavigated the globe in a sailing vessel, each voyage extending through one hundred and thirty days. He pursued his studies at Hackney College, London. In 1874, he visited the United States, travelling as far West as Iowa and Minnesota. From favorable impressions secured, he decided to make his permanent home in this country. In 1875, he returned to England, making final arrangements to come to the United States, which he did the same year.

Mr. Jenkins was ordained to the gospel ministry January 19, 1876, at the Congregational church at Monticello, Minnesota, Dr. L. H. Cobb, Superintendent of Home Missions for the state, preaching the sermon. This pastorate continued for about a year. His second pastorate, beginning in 1877, was at Bloomfield, Iowa. From July, 1879 to July 1882, he was pastor of the Congregational church at Monticello, Iowa. While in this pastorate, August 3, 1880, he was married to Saba M. Jones, daughter of one of the earliest settlers in Milwaukee, Wisconsin. The ceremony was performed by Rev. J. W. Healy, D. D., formerly pastor of the Congregational church in Ottumwa, Iowa. Three sons were born to them of whom only one, the eldest, born in 1881, was alive in 1915.

In 1884, Mr. Jenkins took charge of the Congregational church at Oconomowoc, Wisconsin. While located here, he conducted services in a dance hall at nearby village of Dousman, which resulted in the organization of a church, and the erection of an edifice in that place.

In 1888, he joined an excursion party on a trip to California; a trip which proved so enjoyable that he decided to close his home in Milwaukee, take his family with him, and remain for some time at or near Los Angeles. While here, he was instrumental in organizing a church and erecting a church building, at Villa Park, Orange County. This was his last regular pastoral work.

Fifty-second sketch,

Frank G. Woodworth.

Frank Goodrich Woodworth, son of William W. Woodworth, D. D., and Sarah Upson, (Goodrich) Woodworth, was born in Waterbury, Connecticut, December 23, 1853. His mother dying in 1858, he spent his boyhood with his maternal grandmother, in Hartford, Connecticut. Here he attended private schools and the high school.

In 1871, his father being pastor at Grinnell, he went to that town, and entered the preparatory department of the College, graduating from the institution in 1876. In 1877-8, he studied theology in the Yale Divinity School. In 1878, he went to Colorado, expecting to enter Home Missionary work there, but physicians decided that the climate was too stimulating for him. The winter 1878-9 was spent in Grinnell, doing post graduate work, and at the same time supplying the church at Kellogg. He gave the Masters oration for the class in 1879. In 1879-80, he studied at Hartford Theological Seminary, and in the spring of 1880, became pastor of the church at Wolcott, Connecticut, being ordained there June 23, 1880.

During this pastorate, he was married, June 1, 1881, to Ella Upson, of Kensington, Connecticut. His pastorate at Wolcott continued until September, 1887, at which time he became president of Tougaloo University, Mississippi, and pastor of the Tougaloo Union Church. These positions

he held until June of 1912.

From January to September of 1913, he supplied the South Church of New Britain, Connecticut; and from October 1913 to April 1914, he had charge of the work in the North Church of St. Johnsbury, Vermont. The first day of last September (1914) he located at Somersworth, New Hampshire, where he now resides.

In 1892, Knox College honored him with the title of Doctor of Divinity. He is also a member of the Phi Beta Kappa fraternity.

Dr. Woodworth's pastoral work in Iowa was only for a few months at Kellogg, but we have always classed him as an Iowa man, and Iowa has always taken pride in him as one of her sons.

With nothing but this brief sketch before us, it would not be difficult to get a fair likeness of the man. His personal appearance is attractive. He is in every way clean cut. He is a man of fair native ability, a good organizer and business manager; he often serves on committees of the National Council and other National gatherings; he is a good speaker, a pleasant companion, and a devoted minister of the gospel. His great work so far has been his pastorate and presidency for a quarter of a century at Tougaloo; but he is still in the midst of his career of usefulness. The end is not yet.

In 1891, he, with his family, returned to Milwaukee, to the home where he was married, and where he

died, December 22, 1913, at the age of sixty-nine years, three months, and five days. His health had been failing for three years, but he did not relinquish business until December 3d. December 4th, his physician pronounced his case hopeless, and he failed rapidly, but without suffering great physical pain. The funeral services were conducted Friday, December 26th, by Rev. John T. Chynoweth, of Racine.

I have no recollection of Brother Jenkins, and can add nothing to the sketch, as here given by his friends. It will be seen that he was more of a business man than a preacher. His pastoral work extended over fifteen years, and he was in business twenty-two years.

Fifty-third sketch,

William Plested.

William Plested was born in Ontario, Canada, December 16, 1842. He graduated from the Northwestern University at Evanston, Illinois, in 1870, and from the Union Theological Seminary in 1875. From 1873 to 1878, he engaged in city missionary work in New York. June 14th of this year, he was ordained at Shenandoah, and began a pastorate here which lasted two years. He was dismissed from this charge by council July 23, 1879.

In 1881, he moved to Trinidad, Colorado. Here he engaged in secular employment, becoming a real estate and pension agent, in which business he continued for the remainder of his life. He died at Trinidad, July 1, 1893, aged fifty years, six months, and sixteen days. This one year at Shenandoah seems to have been the extent of his pastoral work. Just what switched him off from the ministry, I do not know.

Fifty-fourth sketch,

Albert M. Beman.

Albert M. Beman, son of Milo C. and Lucy (Burkett) Beman, was born in Orwell, New York, January 29, 1840. His education was limited. He was neither a college or a seminary graduate. He had a common school education, and attended the academy at Pulaski, New York.

In the late eighties, Sup't Adams discovered him in business at Waterloo, as a fit man for Home Missionary service, and opened the way for him to enter the work. At this time, he had a family of two children, having married Anna S. Wood, of Pulaski, with whom he became acquainted in his academy days, September 6, 1874. Mr. Beman's own account of his ministerial life is as follows:

"I was approbated to preach September 25, 1878, by the Sioux Association, at Cherokee, Iowa. I was ordained at Sargent's Bluffs, on May 18th, 1880, by a council of which Rev. A. E. Arnold was moderateor, and Rev. C. N. Lyman was scribe. I began work at Sargent's Bluffs on the 28th of September, 1878, and remained there three years. During that time I opened work at Sloan, and organized a church there of seven members, serving them for about two and a half years, and leaving a membership of somewhere about forty. Then, broken in health, I went to Spencer, and from there served the churches at Spirit Lake and Sioux Rapids for one year, alternating between the two

places, During this year, I preached at Milford, a part of the time, giving an evening service on the Sunday that I was at Spirit Lake."

The conditions of the field are made plainer by a report from Mr. Beman, published in the Home Missionary for December 1882:

"My field of labor for this past year has been, as you know, out of all proportion to the ability of any common mortal to fill as it ought to be filled. But the Lord has been gracious, and blessed the labor. At Sioux Rapids, one year ago, we had but ten resident members. All these were poor, and mostly old and feeble, with no house of worship, and no system in anything by which to get money, or to carry forward the Lord's work. We now have a membership of twenty-five, a good chapel; seating one hundred and twenty-five, costing \$725; a Sunday School averaging thirty members, a congregation averaging seventy and increasing slowly, a system of finance which will yield us \$250 for the support of the gospel this coming year; and a people full of hope and courage."

"At Spirit Lake, the work has not been as successful. At Milford, no church has been organized, but I think there will be soon; while the community have been made to feel that religious services are of much worth, and our own polity has come to be much more highly esteemed and desired. The extreme points of the field are forty-five miles apart, so that we have been compelled to travel nearly three thousand miles this year, to do the work upon

it; and this with no railroads, and in the mud for nine months. The work has been trying to body and mind, but it is a glorious one when seen with the eye of faith. It has also cost some self-sacrifice---no Sundays at one's own fireside; absent four days in the week much of the time; living expenses, and many inconveniences; salary from the field necessarily in dribblets, because of the people's poverty and lack of any system of finance; a total loss of \$200 to the missionary when he has nothing to fall back upon; all this involves a sacrifice that one feels very keenly. Yet despite the sacrifice, toil, and suffering, it is blessed to be permitted to preach the everlasting gospel to a needy and hungry people. Without the aid of that grand old Home Missionary Society, these people would not have the gospel, and many men now doing noble work in the world for God, would have to forego it entirely and labor in other callings. We invoke the blessing of God upon the Society, for the years to come, that she may be able to aid in the feeding of vast multitudes with the bread of life."

Continuing his account, Mr. Beman says:

"In the fall of 1872, we moved to Sioux Rapids, taking that work and the newly organized work at Peterson, and served these two churches for three years. At Sioux Rapids, there was only the ragged remnant of the church--seven members--and these were 'poor, but pious.' I do not think they were worth, all told, more than a thousand

dollars. We left the church with a membership of eighty, and a good constituency. Ah, yes, and that chapel, with the stove pipe through the roof---you will remember."

Indeed I do remember! This preliminary building at Sioux Rapids cost about \$700. The house had no underpinning; its weatherboarding was ship-lap; there was no paint either within or without. The only spire was a stove pipe sticking up through the roof; and yet, there was a lady in the church who said: 'I come from the vicinity of Boston, and worshipped in a \$40,000 church, and yet I must say that out here in this rude chapel, we have better preaching than we had at home.'

Continuing his communication to me, Mr. Beman writes:

"At Peterson, a membership of six and four of these of one family, was our force. No money, no friends, no place of worship, 'no room in the inn' for us. We found a place in an unoccupied store; we made friends by dint of hard work and courtesy; we made converts and built a comfortable little meetinghouse---which you dedicated. That was a great day in Peterson. We left them with a membership of about forty, as I now remember."

"January 1, 1886, I began work as Pastor-at-Large in the bounds of the Council Bluffs Association. This work I continued until May 1, 1889, During this period, I organized a church at Castana, and also that at Gem Point. The churches at Elliot and Oakland, I saved from wreck,

and they were given pastors. Oakland was hopeless, and Elliot was in despair, when I first visited them. A few months of care, then a special meeting, resulting in the accession of thirty-two members---thirty of whom were heads of families---and Oakland called a minister, and pledged, a salary of \$700. Elliot, in debt \$900, paid all in two years, contributed \$400 toward my support, held a successful special meeting, and then with aid from the Home Missionary Society went on her way rejoicing.

"During my work as Pastor-at-Large, I was privileged to hold quite successful meetings with the churches in Percival, Lewis, Mondamin, Nevinville, Orient, Rodney, Madison County First, Magnolia, and College Springs. Besides these, I also rendered some service to other of the pastorless churches, as at New York and Red Oak Second. It was also my good fortune to aid the pastors in special meetings at Tabor, Onawa, Anita, Blencoe, and Cromwell."

"On May 1, 1889, I began work with the church at Corning. This church had been pastorless for a long period, and it had been greatly depleted in membership by removals."

Here, the communication ends abruptly. Mr. Beman was at Corning for six years, in which time the membership was largely increased, and a fine parsonage secured. In the May issue of Congregational Iowa, for the year 1895, we find the following:

"April 28th, Brother Beman closed the sixth year of his pastorate at Corning. During these years, there were

one hundred and twenty-eight additions to the church, increasing the membership from eighty-eight to one hundred and seventy. Nearly sixteen hundred dollars were raised for benevolences, and twenty-two hundred added to the value of the church property. The Sunday School is up to the full measure of the capacity of the building, and the senior and junior endeavor societies are both large and flourishing. At the Endeavor Prayer Meeting Easter morning, about one hundred were present. At the Easter communion, six united with the church on confession. The church is in great need of a new building."

In 1896, Mr. Beman left the state for a warmer climate. For three years, he was pastor at Aurora, Missouri. Then, for a year, 1899-1900, he was pastor at Kidder. Next he spent four years at Neosho; then returned to Kidder, beginning in 1904 his second pastorate there, Breckenridge being also a part of his field. His last parish, in which he began in 1908, was at Oktake, Oklahoma, where he died July 4, 1911, aged seventy-one years, five months, and sixteen days.

We get a little revelation of the man in a communication to me in 1906, in which he writes:

"These years of Home Missionary work are among the best and happiest of my life. Coming into the ministry as I did, without fitness, but called of God, I feared the 'cold shoulder' from the school men, but I never have had it given me. The stronger men of the state were always my helpers."

"In the competition for pulpits, I have had no part, and yet for nearly twenty-five years, I was not without a pulpit for even one day. God has always opened the door, and I have never pushed. I have been happy in all of my work."

"So many seem to fear the Home Mission work, and salary connected with it. Why, I took the last ten dollar bill I had to pay my fare to my first field---paid \$7.50 for ticket and waited on God, and for the church. I have always paid my debts promptly, given liberal to benevolences, saved as I could honestly, invested not very wisely, always, and have a comfortable reliance to-day for the needs of life. God has blessed me, blessed my work, and he will do this for anyone who follows where he leads."

This is valuable testimony. Really, what better lot in life is there than this?

Mr. Beman was small in stature, his face was pleasant, but disfigured by a broken nose. He was a clear thinker. His sermons were strong, well wrought out, exact in statement, distinctly delivered---and short!2 He stood firmly in any position he assumed; sometimes, perhaps, he was too positive. But he was clear-headed, and nearly always in the right. He was a good business man, he looked well to his finances. But he was not penurious. He gave liberally to every cause he counted worthy of his sacrifice. The following account of the Carl Beman Purse, found in Congregational Iowa in May of 1891, gives a little glimpse

of Brother Beman's tender and benevolent heart:

"At the recent meeting of the Council Bluffs Association, Rev. A. M. Beamen, put into the hands of Sec'y T. O. Douglass for the Home Missionary Society, a purse containing \$9.50 which had belonged to his son, Carl, a promising Christian lad, who was called from his earthly to his heavenly home last summer. Carl was much interested in missions, and had in early years devised various ways to give to the work, such as raising chickens, pigs, milking cows, etc."

"In memory of this boy, so beloved, and so missed in his home, and by his companions, other sums had found their way into the purse for the same work. The following extracts of letters from Red Oak, where Carl lived for several years, will explain,

"'Enclosed please find draft for eleven dollars and fifty-five cents for I. C. H. M. S. It is for the Carl Beman purse, and is given by his playmates and companions belonging to the Christian Endeavor Society,---E. C. Moulton.'

Another letter was as follows:

"'Please find enclosed for the use of the Society you represent, a little offering in memory of Carl Beman, and Willie Hersman, who were called home during the year 1890. The gift is from the Young Men's Bible Class of the Red Oak Congregational Sunday School. Both Carl and Willie were members of this class for a number of years. The me-

mory of both is dear to their classmates. May God's blessing go with the gift, and multiply its usefulness. Mrs. C. E. Richards, Teacher.'"

Mr. Beman was a noble man. He did Iowa and Congregationalism in Iowa a great service.

Fifty-fifth sketch,

George N. Dorsey.

So far as the records show, this brother's career was soon ended. Our Minutes report that he began work at Quasqueton in 1878. The Home Missionary Society has his first commission for Quasqueton dated April 1, 1879. He was ordained at Quasqueton, August 1, 1878, Sup't E. Adams preaching the sermon. His pastorate here closed before the end of his second year, for he was commissioned for Parkersburg, December 15, 1880. He was here for less than a year, for July 20, 1881, he was commissioned for Hubbell, Nebraska. The commission was not renewed, and his name was dropped from the Year Book in 1882. None of his Home Missionary reports were published. I have nothing at all to show the characteristics of the man. Apparently he was picked up suddenly, and dropped again in the same way. So far as appears, his ministry was of little significance. How valuable it really was, no one can tell.

Later, Dr. Harmon Bross, of Lincoln, Nebraska, send us the following communication:

"Mr. Dorsey was here in Nebraska long enough to come and go in the late summer and early fall of 1881. When the Burlington was extending its line at that time, Wymore to Red Cloud, there were some new towns, and Sup't C. W. Merrill was quite anxious to have us begin new work at

Chester and Hubbell, and Dorsey came to try. Nothing came of it, and Dorsey left. He was here long enough to get his name in Merrill's report made in October, and I put him in the Minutes among "other ministers." In that way, he got into Bullock's book. He was never one of us."

Fifty-sixth sketch,

Asa E. Everest.

Asa Elmore Everest, son of Joseph and Celesta (Stafford) Everest, was born in Peru, New York, December 28, 1820. He attended the Kimball Union Academy, graduated from Middlebury College in 1847, and from Union Seminary in 1850. He was ordained in the Boradway Tabernacle Church, New York, September 8, 1850.

From 1850 to 1852, he supplied a church in Brooklyn. From 1852 to 1856, he taught in his native town, and then from 1857 to 1864, was pastor at Mooers, New York. Mr. Everest was well known in York State, as a thorough-going abolitionist. In 1856, he assisted in the organization of the republican party in the state.

He had an experience in the army. After assisting in recruiting a number of companies for the War of the Rebellion, in and about Mooers, in 1864, he himself enlisted, and served as chaplain in the One Hundred and Eighteenth Regular United States Colored Regiment, and served until mustered out at the close of the war.

Returning from the army, he was for a year without charge at Peru. September 6, 1866, he was married to Anna Mary Fort, a daughter of Ex-Governor George Franklin Fort, of New Jersey. Soon after their marriage, they came out to Illinois, and Mr. Everest supplied a number of mission fields in that state. In 1866-7, he was at

Sparland; in 1867-8, at Ridgefield; in 1868-9, at Homewood. Then he was, from 1870 to 1877, at Ludlow. From this field, in the Home Missionary for May, 1875, he reports:

"With pleasure and delight, I now present my quarterly report. The Change that has taken place is truly wonderful. With the arrival of our church bell, February 13th, we commenced a fellowship meeting that was protracted, and preaching continued ten evenings. A deep thoughtfulness was manifested throughout a well-filled house. Some rose for prayers at the first invitation, and some twenty gave evidence of conversion. At the last communion, we received eighteen persons---ten of whom I baptized---all on profession of faith, but two who had held letters for years. Besides this, through the co-operation of brethren from other towns, our church seems no longer to be isolated, but is strengthened by manifested fellowship and placed before the community as part of a host that commands respect, and so the door is opened toward a most promising future."

Closing his work at Ludlow, he crossed the Mississippi, to spend the remainder of his life in Iowa. He began at Belle Plaine in the fall of 1877, but was not commissioned by the Home Missionary Society for that field until April of 1878. Within the year, the church assumed self-support.

Closing his work at Belle Plaine in 1879, he took up his residence at Grinnell, and this was his home until

the death of his wife in 1884. After this, up to the time of his death, he lived with his son Frank, a graduate of Iowa College, and a distinguished attorney in Council Bluffs.

During a considerable portion of the time of his residence in Grinnell, he was agent for the American Bible Society. He died of senile paralysis, April 20, 1899, at the age of seventy-eight years, three months and twenty-two days.

Brother Everest was not a great preacher, but he was an excellent man. He took a deep interest in the work of all the churches. He was always a good citizen of the community where he lived. He was a special advocate for the Bible, for the victims of strong drink, for the colored man, and all the oppressed. For twenty-two years, he was a blessing in our Iowa fellowship.

Fifty seventh sketch,

Charles L. Corwin.

Here, apparently, is another picked-up man. I do not find his name associated with any of our schools. His record begins at Grundy Center, June 20, 1878, at which time he began preaching to our people there. He was there ordained July 10, 1878, Dr. Joel S. Bingham, of Dubuque, preaching the sermon. Mr. Corwin resigned at Grundy Center, May 2, 1879, and soon after began service at Hudson, Wisconsin.

In 1882, we find him at Afton, Minnesota. In 1883, he had moved on to Lakeland. The next year, he was starred in the Year Book at Beardstown, Illinois. March 13, 1886, he had so far recovered himself as to have a pastorate at Auburn, California, under the commission of the American Home Missionary Society.

February 12, 1888, we find him commissioned for Park City, Utah. He quit this field in February of 1890, and began at Salem, Oregon. In 1893, his name was dropped from the Year Book, for the reason, as I learned from private sources, that he proved himself unworthy of his high calling, and was deposed by the local association.

Fifty-eight sketch,

Joel G. Sabin.

Joel Gleason Sabin, son of Joel and Eliza (Gleason) Sabin, was born in Columbus, New York, Nov-10, 1821. The records show that he studied in Athens Academy and Hamilton College. No mention is made of his theological studies. He was married April 10, 1848, to Matilda Adelaide Fields, of Spencer, New York. He was ordained at West Newrk, New Jersey, in 1853. From 1853 to 1857, he had a pastorate at Potterville, Pennsylvania, and from 1858 to 1864, at Leraysville, Pennsylvania. His next pastorate, 1864-66, was at Sparta, Wisconsin. From this place, he reports in June of 1865, as follows:

"My second quarter of missionary labor with this people has been a season of ingathering. The brethren say that it has been a time of greater interest than they have experienced before since the organization of the church eight or nine years ago. Eleven adults have professed Christ, and as many as twelve or fourteen of the members of the Bible Class and Sunday School think they have given their hearts to God. Last Saturday, ten of the young persons referred to came before the church committee, and related their experience with a view to uniting with us at our next communion."

In 1866-68, Mr. Sabin was at Seward, Illinois, and then from 1869-73, at Rockton. He then moved back to Wisconsin, and from 1873 to 1877 was at Elkhorn; and next, from 1877 to 1878, at Reedsburg.

He then spent a decade in Iowa; at Harlan, from 1879 to 1881, at Mt. Pleasant from 1881 to 1882; at Ogden, 1883-87; and Mitchellville, 1887-1189. Now, he once more returns to Wisconsin, filling an appointment, 1889-90, at Shopiers. He closed his public ministry at Sharon, Illinois, in 1890.

For the last seven years of his life, his home was in El Paso, Texas; and there he died, June 27, 1897, aged seventy-five years, seven months, and seventeen days.

Brother Sabin was a tall, fine looking man, moderate in his motions, and in his address. He was in no wise aggressive. He could not initiate a movement, or push a campaign; but he could minister well to a church well organized and in good working order. This he did in various fields for the space of thirty-seven years, and then retired. Seven years later, he rested from all his labors.

The Wisconsin Minutes, recording his death, speaks of the character of the man as follows:

"Mr. Sabin was a man of noble instincts and character. He was also a scholar, and the degree of Master of Arts was conferred upon him by Beloit College in 1874. During his long illness, the same strong

faith that was his inspiration and support through life, carried him triumphantly through his final sickness, and through the portals of death to the bright beyond."

Fifty-ninth sketch,

Nicholas M. Clute.

Nicholas Marcellus Clute was born in Schenectady, New York, February 2, 1819. His ancestors were emigrants from Holland, and were pioneers of the famous Mohawk Valley. His parents were Jacob and Elizabeth (Marcellus) Clute, of Schenectady. July 6, 1845, he was married to Amanda Clute (not a relative) in the town of Covington, Wyoming county, of the state of New York.

He was a student of Union College at Schenectady, and graduated with honors. He studied for the ministry in the Presbyterian Theological Seminary, at New Brunswick, New Jersey, and began his first pastorate at North Bergen, New York, in 1849. He spent thirty years in ministerial work in that state, filling the pulpits of North Bergen, Byron, Oakfield, Clarkson, and Olean.

In 1878, he accepted a call to the Congregational church of Charles City, Iowa. After preaching in Charles City for three years, he accepted a call to Davenport, Iowa, where he was pastor for four years of the First Presbyterian Church. In that city, his wife died, on Easter Sunday, March 25, 1883, while still at Davenport, he was married to Mrs. Mary Whitney, of Owega, New York.

The Doctor's health failing here, he gave up all active service in the pulpit, and returned to Charles City.

Here he rested for the most part for nearly two years, only supplying occasionally here and there; and then accepted a call to the Presbyterian church, of Afton, in Union County. Here again his health was poor, and he so far broke down that he was obliged to give up all pastoral work, and again he returned to Charles City. However, he was able, for a short time, in 1885, to supply the church at Nora Springs. His last years were spent in quiet rest, except now and then when called upon to help a brother minister who was ill or in need of assistance. His last sermon was preached in Charles City the Sunday before Christmas, only a few weeks before he passed away, and was full of the old time vigor and eloquence. He closed his earthly career January 4th, 1895, at the age of seventy-five years, eleven months and two days.

The Charles City intelligencer, noting the death of Dr. Clute, said:

"He was a many-sided man, and every side the right side. He always looked upon the bright things of life, and endeavored to make those about him happy. He was a man who never forgot he had been a boy. His religion was that of infinite love, and not of a hate, and he preached it from the pulpit, and acted it in his daily life. With many graces of mind, he was possessed of unusual eloquence, so that his thoughts were set forth in words that burned.

There was no nobler soul or kindlier spirit in our city. He has entered his eternal rest, and not all the mourners are of his own family. The public, too, will spread their laurels on his honored grave."

It will be seen by the foregoing that Brother Clute was preeminently a Presbyterian. He never united with a Congregational Association, but always kept his ministerial standing in the Presbyterian church. Nevertheless, while working and associating with us, he was as kindly and fraternal as any Congregational brother could be. He was in some respects a big overgrown boy, bubbling over with fun and mischief. He had a story for every circumstance, and occasion. His sermons, however, were as sedate and serious and solid as any Presbyterian could desire. He suffered much for many years. Many and many a night, he spent in his chair, and not in his bed, for he could not get his breath while lying down. His was a very happy and useful life.

Sixtieth sketch,

Henry S. Fish.

Henry Solomon Fish, son of Henry and Ammee Fish, was born in Springfield, New York, February 10, 1816. He was first a Baptist, and, beginning in 1837, he continued his ministry in that communion for about forty years. He was married December 26, 1837, to Jane Lavinia Gerry, of Otsego county, New York, who died July 3, 1869. His second marriage was to a Mrs. Laura (Antisdel) Newton, of Springfield, New York. Mr. Fish's ordination occurred in 1851.

As a Baptist, he held pastorates in Michigan, Wisconsin and Iowa.

He began with us at Fontanelle, January 13, 1878. July 13, 1879, he was commissioned for Nevinville. January 1, 1882, he was transferred to Sandovel and Clement, Illinois. In 1883-5, he was at Plymouth, and in 1885-7, and Lisbon, and 1878, at Thawville. After this, he was without charge at Plano, Illinois. He died August 21, 1894, aged seventy-eight years, six months, and eleven days.

As to the characteristics of the man, I know nothing. He gave us in Iowa only a little remnant of his days.

Sixty-first sketch,

Robert Kerr.

Robert Kerr, son of Robert and Agnes (Haldine) Kerr, was born in Kailmarnock, Scotland, March 16, 1829. He graduated from Cavendish, College, Manchester, England, in 1863. He was ordained at Calstor, Lincolnshire, England, in 1863, and served the church in that place for three years.

August 15, 1864, he was married to Margaret Crawford of Lockwinnock, Scotland.

His next pastorate was at Forres, Scotland, where he was in service in 1866-72. In 1872, he came with a colony to Wadena, Minnesota, where he was pastor in 1873-4. The records indicate that he came to Mitchell, Iowa, first, in 1875, making however, only a brief stay, for he was installed at Webster Groves, Missouri, March 24, 1876. After a pastorate of two years at this place, he returned to Mitchell, and began May 4, 1878, a pastorate of three years. His work at Mitchell ended unhappily in a law suit, the exact occasion for which I do not remember, only that it was a dispute as to the payment for his services.

In 1881-2, he had a short pastorate at Mendon, Illinois, then, beginning February 4, 1883, he was for three years at Wakefield, Kansas. His last pastorate was at Tomah, Wisconsin, where he was installed December 3, 1889. He died at Wakefield, Kansas, July 29, 1890, aged

CHAPTER I

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sixty-one years, three months, and thirteen days.

Physically, Mr. Kerr was deformed. One of his legs was crippled. He was always obliged to use crutches. He could, however, apparently stand erect on the platform behind the pulpit. His face was always beaming with intelligence and good nature, and perhaps a bit of self-satisfaction. He had a melodious voice, and his Scotch brogue was charming. He was not profound as a thinker, he did not go below the surface of things, but he often rose above the surface in flights of fancy. He was something of a poet. He published a number of books. The list, as given in the Year Book for 1891, is as follows: "Learn and Live", 1860, 200 pages; "Sacred Homes by Living Streams," 1866, 400 pages; "The King of Men." 1879, 174 pages; "The Untried Way," a sermon; "On Auld Kilmarnock Town," a poem.

Being a cripple, he gave himself up entirely to ministerial and literary pursuits. Fortunately, his wife was large and stout and capable. He was accustomed to say of her, "Oh, she is stoot, she is stoot." He had a beautiful family of girls---all girls. One of them is to-day a prominent member of a church in Minneapolis. It was a pleasure to visit in the Mitchell parsonage. I was greatly disappointed that Mr. Kerr permitted a law suit, to secure his salary. My sympathies were entirely with the church.

Sixty-second sketch,

Morris E. Davis.

Morris E. Davis, son of Edward and Elizabeth Davis, was born in Wrexham, North Wales, March 10, 1843. He had but little schooling in his early years, but he read everything he could get into his hands, and had a marvelous memory. Much of his reading, however, was of the sort that led him away into scepticism, and he fell into the habit of strong drink.

For a time in early manhood, he was a miller in Manchester, England, and later, a shipping clerk at Liverpool. In 1860, he was married to Margaret Jones, of Coed Poeth, of Dembigshire, North Wales.

In 1871, he came to America, and located in Chicago, where, having been brought out into the Christian faith, he was ordained in 1872. In 1873, he became pastor of the Welsh church at Cambria, Wisconsin. In 1878, our State Minutes reports him as pastor of the Welsh church at Long Creek; then for a time he supplied the Comer Church, in Montgomery county. After this, his name was dropped for a while, but in 1887, we find him located at Down and Plymouth, Missouri.

In 1892, he was located at China, Louisiana, and later, he was in residence at Kinder. There is evidence that he had a lifelong struggle with the appetite for strong drink. Under date of September 9, 1914, Rev. Paul

Leeds, pastor of the Kinder churchwrites: "We labored with him for years here, and by the grace of God, got him on his feet for a while, into the church, and back into service; and he fell again. I was with him during his last illness, and did all I could for him; but he died under a dark cloud, and was buried here at Kinder."

Mr. Davis died Friday morning, February 9, 1912, and was buried from the Congregational church, although he was at the time a member of the Baptist church in the place. His age was sixty-nine years, eleven months, and thirty days.

Sixty-third sketch,

Edward Kimball.

Mr. Kimball furnishes an autobiographical sketch, writing from Wheaton, Illinois, as follows:

"I was born December 17, 1850, on a farm six miles west of Sabula, Iowa. My father's name was Nelson L. Kimball. He came from Norwich, Connecticut, in 1840, and settled on the farm where I was born. My mother, with her parents, moved from Indiana, about 1848, to the same part of Iowa.

"I received what education the common schools afforded, after which, through the advice and influence of Rev. Oliver Emerson, in the fall of 1868, I went to Grinnell College. Here I spent three years in study, mostly in the preparatory department. This was enough to create a longing desire for a full college course. With some disappointment, I gave away to the claim of a brother and two sisters, who wished for equal educational advantages with myself. In the spring of 1873, I laid my plans to go back to Grinnell, but, on account of the pressure of work on the farm, and my father's disappointment at my leaving him, I gave it up."

"During the summer of 1873, the work of the ministry was on my mind and heart a great deal, and after much thought and prayer, I decided on taking the special course

offered by the Chicago Theological Seminary. My work in the Seminary was in 1875-6. My first vacation was spent in special studies assigned by the faculty; the second in teaching. The importance of the work of the ministry grew upon me so much, that the preparation of the special course seemed insufficient, and I spent the following year in the study of the New Testament Greek and Hebrew language.

"For four months in the summer of 1876, I supplied the churches of Broughton and Round Grove, Livingston county, Illinois. In the fall, of this year, I went to Andover Seminary, and entered the class of the middle year. About this time, I was licensed to preach by the Andover Association."

"Before graduating, in the year of 1878, I received a letter from Sup't E. Adams, in regard to my taking charge of the churches at Hastings and Essex, in Southwestern Iowa. On my way west, I stopped a few days with relatives in Chicago. Dr. Savage, (still living in 1915) who happened to hear of my being in the city, sent word for me to call at his office. He had received a letter from the clerk of the church at Hastings---who knew nothing of Dr. Adams' correspondence with me---asking if he could recommend a young man for their field. Dr. Savage thought I might be the man. This seemed to me like a call, and I did not look any farther."

"On my way out, I stopped at my old home near Miles, and on August 14th, was united in marriage to Miss Sabra M. Walker, who accompanied me to this new field and

proved a very valuable help in the music and pastoral work of the church. The Hastings people objected to being united with Essex, and persuaded me to take their field alone. Through the years that have followed, I have thought that perhaps this was my mistake. The double field would have kept me more in the open air, and out of my study, and so might have saved my health. But God only knows;

"The date of my ordination was October 26, 1878. Father John Todd, of Tabor, was the moderator of the council. In one year and a half, on account of failing health, I was obliged to resign. I went back to my old home, to work on a farm. My health slowly improved, and for several years, I did not give up the hope of going back into the ministry. When opportunities for preaching came, I would test my strength, but found that three or four consecutive attempts always brought back the symptoms of my old trouble."

"I finally bought the old homestead, and went to farming. God has prospered me, and given me, together with my wife, the privilege of helping in Christian work and education. I think I have proved, to my own mind at least, that an education for the Christian ministry is not altogether inappropriate for a Christian farmer. I am sure that my life and influence have counted for very much in the service of Christ than they would have done if I had not prepared for the ministry."

It is easy to see what manner of man this good brother is. He has lived just as he has reported, simply,

and happily and usefully---a Christian farmer. The humility, sincerity and honesty of the man are apparent. He never stood in the way of the pastor of the church. Indeed, happy is the minister who has such a man in his parish. For a few years past, Mr. Kimball has been residing in Wheaton, Illinois.

Sixty fourth sketch,

Thomas Kent.

I have made a good deal of effort to secure material for a sketch of this good brother, but so far have failed. In the Year Book for 1911, in the Vital Statistics, are given a few items, but we find there neither the date nor place of his birth, nor a record of his education, nor of his early ministry, nor the place and date of his death.

I happen to know that he was an Englishman; that his early ecclesiastical associations were with the primitive Methodists; that he was ordained by the denomination in 1865, and preached for that people for a number of years in Wisconsin. He came to us from the Primitive Methodist church, of Mineral Point in 1878. His first work with us was at Lawler and Waucoma, in 1878-83. In 1883-4, he was at Earlville and Almorat. He then moved on to Nebraska, was at Creighton from 1884 to 1887. He then spent seven years in pastoral work in Illinois: from 1888 to 1890 at Abbington, and from 1890 to 1896 at New Richmond. From 1895 to 1902, he was without charge; then for seven years he was pastor of the Mount Hope church of Detroit, Michigan. His last pastorate, of two years, was in Boscobel, Wisconsin, from which he retired in 1910.

In this year, he moved to Minneapolis, and shortly after died in that city.

From Dr. Harmon Bross of Nebraska, we have the following:

"I cannot add much to your stock of information. Mr. Kent came to Creighton in 1884. He was there three years. I was in his home two or three times. He was a good devoted man. Probably, he had no special training for the ministry. Forty-five joined the church while he was there, and he brought the church to self-support. I think the parsonage was secured during his pastorate, but I cannot be quite sure about that. In 1887, he took charge of Stanton and Pilger. He was there one year, and then went to Illinois."

Sixty-fifth sketch,

Lester L. West.

Lester L. West was born in Pewaukee, Wisconsin, April 18, 1851. When he was fourteen years of age, his father emigrated to Tabor, Iowa, in order that he and his sisters might have an education. Mr. West took his academy and college courses at Tabor, graduating from the college in 1875.

November 24, 1874, he was married to Miss Ellen Osborn, of Tabor, and they spent the following winter in Colorado Springs for her health. He studied theology in Chicago Seminary, graduating in May of 1878.

During a large part of his senior year in the Seminary, and during the summer following his graduation, he supplied for the Armour mission in Chicago. In October of the same year, 1878, he accepted a call to the church in Fort Dodge, Iowa. This pastorate lasted until the autumn of 1889, when he accepted a call to the First Church, of Winona, Minnesota. Here he staid twelve years.

At the commencement of 1893, Tabor College conferred upon him the degree of Doctor of Divinity.

July 1, 1901, on account of the serious and long continued ill health, of his wife, and the breaking of his own health, he took a leave of absence, and went to Europe with his family, for a year. For the most part, this time

was spent quietly in the three cities, Edinburgh, London, and Paris. In December of 1902, he resigned the pastorate in Winona, and accepted a call to the second church of Norwich, Connecticut. He remained here seven years. In November of 1909, he accepted a call to Everett, Washington.

In November of 1911, he was taken with diabetes, and took a vacation of ten weeks in Southern California, in search of renewed strength. At the earnest solicitation of his people---by the aid of an assistant for a year, and the frequent abandonment of the evening service, and in the making of his work as light as possible in other ways, he continued here until the first of August, 1914, at which time he resigned and went to Southern California to live.

Through the generous help of the young women of the Everett Church, he is putting out a slender volume of sermons, entitled, "The Prophets of the Soul."

In this sketch, so far, we have followed closely a communication from Dr. West, himself. To make the sketch complete, there should be a good deal of filling in. These are the mere outline of a full and abundant life and ministry. We get a few glimpses of his activities and of his spirit in a few references made to him in Congregational Iowa, during the last half of his pastorate at Fort Dodge. In April of 1885, we find the following:

"April 5th, three united with the church by confession, and two by letter. The congregation, which has been for a long time too large for our church building, now

occupies the Baptist house of worship. The church must soon arise and build. Pastor L. L. West has been chosen to fill a vacancy in the state Executive Committee of the I. C. H. M. S."

Again, in the October issue for the same year, we find the following:

"Rev. L. L. West, of Fort Dodge, declines calls to two important churches, to remain with his people, who have determined to arise and build immediately. It is the expectation of the church to put in the foundation of the new house this fall."

There is a report, also, in May of 1886, as follows:

"The church, on Easter, had a most enjoyable day---receiving seven to membership, five of them on confession; part of the fruits of three weeks union revival services with the Methodists, Presbyterian, and Baptist churches of the city."

In January of 1887, we have a report of the dedication of the church, which is, in part, as follows:

"The church was organized in 1869, and a small house of worship erected soon after. Rev. L. L. West began his pastorate nine years ago, and the need of a larger house soon became apparent. Three years ago, the congregation was literally crowded out of their narrow quarters, and found refuge in a Baptist meeting house not then in use. A little more than a year ago, lots were secured, with house for parsonage, and active preparation for building

began. The building was ready for dedication December 19th. The church is a neat brick structure, Gothic in style of architecture, the prevailing color in paint, terra cotta and olive green. The windows are genuine cathedral glass. The ceiling is finished on the rafters. There are connected with the building, three vestibules, a pastor's room, an infant class room, a lecture room, and the auditorium 45x45 with choir projection. An audience of five hundred can be comfortably seated. The cost of the building with lots, parsonage and furnishings, is about \$10,500.

Saturday night, December 18th, a debt of \$3,200 rested upon the church, and they had arranged to mortgage their property. Sabbath morning dawned bright and clear, with every prospect pleasing, except that terrible debt. Pres. Brooks of Tabor preached the dedicatory sermon. Following the custom of preachers, he did not stop when he got through but went on to clear up the debt. He said that to dedicate with a debt was too much like bringing the lame to the Lord. He professed to be ignorant of any plan to raise a part and not the whole of the debt. The people shook their heads, and said it could not be done. Yet it is often the unexpected and the impossible that happens. One man offered to give a thousand dollars, if the whole amount should be pledged. It is needless to say that the huge debt melted away, and disappeared altogether in less than an hour. The prayer of dedication was offered by A. R. Knodell, of Mason City,

and Sec'y Douglass preached at the evening service. The whole amount pledge by the people during the day amounted to \$4,055, enough to pay all bills, purchase chairs for the lecture room, fresco the walls, and leave a few hundred dollars for contingencies."

In April of 1888, we find the following little item:

"There has been no special revival effort made here, but on Easter Sunday nine new members came into the church by confession."

Another report in July of 1888 is as follows:

"At the July communion, two members were received by confession. An outstation at Moorland, where Brother West has conducted services regularly for several months, has grown into a church. Brother West continues to supply."

Strangely enough, there is no farewell to Brother West in Congregational Iowa, when he left Fort Dodge for Winona, Minnesota, in 1889, and we do not have before us any record of his work at Winona and Norwich. We know, however, that he was in these fields, as in his Iowa field, almost a model pastor and preacher.

Physically, Mr. West was not large nor was he ever very robust. Neither was he rugged mentally, but rather he was clean, bright, and clear, delicate and refined, with a constant and steady intellectual glow.

In the pulpit, he did not lift up his voice or cry aloud, but he always gripped the audience with his beautiful voice, his brilliant thoughts, his poetical

imagery, his correct and beautiful language, his prophetic insight into truth, and the revelation of his strong and loving spirit manifested in his face and voice and gesture.

Perhaps the truest and completest picture of the man is the expression he often used: "Since I fell in love with Jesus." This was the explanation of his theological views, his relation to the world, and the kingdom, his preaching and his life.

Sixty-sixth sketch,

Fergus L. Kenyon.

Fergus LaFayette Kenyon, son of Fergus and Helen (McCullough) Kenyon, was born in Sordy, Wigton, Scotland, December 4, 1833. Early in his life, his people came to the United States, so that he had the greater part of his education in this country. He studied in Hartford High School, and graduated from Princeton College in 1859. During the next four years, he was assistant professor of Greek in the college, at the same time pursuing his theological studies, graduating from the Seminary in 1863.

In 1864, he was ordained at Orange, New Jersey. Here he had a short pastorate and another at Elyria, Ohio. In 1865, he was married to Harriet Anna Squire, of Hartford, Connecticut, on the second day of April.

From 1870 to 1878, he was pastor of the Tabernacle Church of St. Joseph, Missouri, and then came to Iowa. Here he was pastor of the Iowa City Church for seven years. From 1885 to 1891, he was President of the Presbyterian college located at Fort Dodge, which afterwards grew into the Bueno Vista College, at Storm Lake.

Closing his work in Iowa, he took charge of a newly organized Congregational church and academy at Albion, Illinois. Here he died in office March 2, 1895, aged sixty-eight years, two months. and twenty-eight days.

It will be noted that Mr. Kenyon had a thorough

education, and was interested in educational work, to which he devoted a considerable portion of his life. But he was also a good preacher and a faithful pastor. A part of the mission of Brother Kenyon was to give to Iowa and to the world his distinguished son, William Squire Kenyon, United States Senator from Iowa.

Sixty-seventh sketch,

Jesse F. Taintor.

Jesse Fox Taintor was born in Milwaukee, Wisconsin, August 21, 1851. He attended the public schools of the city, and was for one year in the preparatory department at Ripon. He graduated from Ripon College in 1873, and from Andover Theological Seminary in 1878.

He came directly from the Seminary to Iowa. His first parish here was in Decorah, where he was in service from October of 1878, to January of 1880. His second pastorate was in DeWitt, where he was located from April of 1880 to June of 1884. He was then called to Fergus Falls, Minnesota, and was with that church from June of 1884 to January of 1888. He then went to Rochester, and was there for seventeen years, or from January 1886, to September 1903. Then, for a short time, from April 1904 to September 1905, he was pastor at Elkhorn, Wisconsin. Between his pastorate at Rochester and Elkhorn, he spent a school year in the University of Chicago.

From September of 1905 to the present time (1915) he has had the chair of English Language and Literature in Ripon College. In writing of himself, he says: 'I have done nothing remarkable anywhere. Possibly my five pastorates were as free from friction and as full of happiness, and as surely characterized by the united good will

of the people, as has fallen to the lot of the ordinary ministry. I have never had a genuine smash-up."

In June of 1911, Professor Taintor was granted leave of absence for a year, to study and travel in England and on the continent. His family shared with him the pleasure and profit of the long vacation, and he came back greatly enriched for further work in the college.

Mr. Taintor comes back to Iowa frequently. He found a most efficient helpmeet for his life work in the person of Miss Sarah E. Buckley, of Strawberry Point, to whom he was married August 15, 1883. The Strawberry Point home is still a home to the Taintors.

Mr. Taintor was with us at the seventieth anniversary, in July, 1912, of the organization of the church at DeWitt. To him was given the honor of preaching the historical sermon for the occasion, in which he repeated a part of the sermon he had preached at the fiftieth anniversary, twenty years before.

The reader of this sketch will be prepared for the statement that Mr. Taintor is a modest, quiet, unassuming man; but a man of intellectual vigor and force of character, with ideas and convictions for which he will firmly stand, but for which he will not contend as in mortal combat. A delightful and noble man is this Professor Taintor, of Ripon.

Sixty-eighth sketch,

Robert M. Thompson.

There is not much to record respecting this man. He was ordained in 1866, but his name does not appear in the Quarterly until ten years later. He probably began with some other denomination. According to the Congregational Quarterly, in May of 1876, he was commissioned for Cheboygan, Michigan, and apparently was there for about two years. He then had a short pastorate at Fairfield, Iowa, although he was not there long enough to have his name recorded in the Minutes, as a pastor in that field.

Then, for a little time, he was located at Ottumwa. After Ottumwa, he vanished from our sight. Honorable William McNett, of Ottumwa, writes:

"The only thing shown in our Minutes book in reference to R. M. Thompson is that he began his pastorate here November 5, 1878, and resigned February 1, 1880. My recollection is that he came here from the church at Fairfield. At an earlier date, he had been in the Methodist ministry, and I have the impression though I cannot vouch for it, that his first Congregational pastorate was at Fairfield."

Sixty-ninth sketch,

Joseph B. Sharp.

A few lines will suffice to tell all that I know of this brother. The records show that he was ordained in 1860, but there is no record of his having a pastorate with us until 1874. From 1874 to 1876, he was at Vineland, New Jersey. Then, from 1876 to 1878, he was located at Union Grove, Wisconsin.

In 1878, he came to our church at Mt. Pleasant. In 1879, he took on Hickory Grove in connection with his Mt. Pleasant field. In 1880, he began at Glenwood, and was there for about two years. Whither he went from there, I do not certainly know. His name does not appear in the Year Book after the Glenwood pastorate. Deacon A. Lambert, of the Glenwood church, thinks that he went to Lincoln, Nebraska, and there engaged in the life insurance business. No doubt, he did go into secular employment, and so his name was dropped from the records.

Seventieth sketch,

Q. C. Todd.

Quintus Curtius Todd, son of Rev. John and Martha (Atkins) Todd, was born in Clarksville, Ohio, December 9, 1849. His father was our "Father Todd" who was pastor at Clarksville, Ohio, for six years, and at Tabor, Iowa, for thirty years.

Quintus was a "babe in arms" when his people reached Civil Bend, in July of 1850. Of course he graduated from Tabor Academy and from the college. He received his A. B. from the College in the spring of 1876, and his A. M. in 1879. Following the footsteps of his father, he studied theology at Oberlin for a time, but graduated from the Chicago Seminary in 1879. August 4th, of this year, he was married to Harriet S. Ellis, who was also a graduate of Tabor College.

He began his first pastorate at Corning, Iowa, May 11, 1879, and was ordained at this place December 23d of the same year. In the middle of his second year, he closed his work at Corning, and was commissioned November 21, 1880, for Neosho Falls, Geneva, and Everett, Kansas. In 1882, on the fourth of January, he was commissioned for Red Cloud, Nebraska. This was renewed in 1883 and 1884, and in September of 1885, he was commissioned for Monroe, in the same state.

His next field was Exira, Brayton, and Oakfield, Iowa, where he began service in May of 1887. In May of 1888, he began at Center Point, and Green's Grove. July 1, 1890, we find him at Big Rock, and from 1891 to 1893, he had a pastorate at Britt. January 20, 1894, he was commissioned for Zumbro Falls, Minnesota, and later he joined Wyzeta to his field. In 1895-6, he was for a short time at Clarke, South Dakota.

Later in the year of 1896, he retired, and returned to Tabor, since which time he and his family have occupied the old Todd homestead. Since his retirement, Mr. Todd has engaged in various pursuits, for the most part farming.

Brother Todd is a most excellent man. He is modest and retiring, to an unnatural degree. Childlike simplicity is one of his most noticeable characteristics. His wife is a brave and beautiful woman, and the children are making a good account of themselves in the world.

Seventy-first sketch,

Albert H. Thompson.

Albert Henry Thompson, son of Captain Edward Kneeland and Elizabeth Dearborn (Smith) Thompson, was born in Chelsea, Massachusetts, January 27, 1849. When three years of age, his parents, with an infant brother and an uncle, were lost at sea, the father being the captain of the brig, Albert Perkins. The vessel sailed from Boston for the Cape Verde Islands, but was never heard from again. The mother's father and mother, residing at Searsport, Maine, gave shelter and home to the homeless boy. At Searsport, he attended the public schools, and assisted in his grandfather's drug and book store. In May of 1865, he entered a commercial college in Boston, but in August of the same year, he began a course in Phillips Academy, Andover. At his graduation from this school, June 30, 1868, he gave the Latin Salutatory. He graduated from Amherst College in 1872. While in college, he took prizes in Greek and English composition. He chose Yale Divinity School for his theology, and graduated in May of 1875.

He began his ministry with the Georgetown Church of Boston, supplying from May of 1875 to November of 1876. His next field was Bingham, Maine, where he was in service from April 1877, to June, 1879 and here, February 26, 1879, he was ordained, Rev. B. D. Merrill, of Searsport, preaching the sermon.

In July of 1879, he came out to Iowa, and spent a year with the church at Cromwell. He then returned to New England, and from December of 1880 to May of 1887, was pastor of a church at Wakefield, New Hampshire. During this pastorate, January 13, 1885, he was married to Mrs. Arvilla Hardy Pitman, of Bartlett, New Hampshire. Here also, September 22, 1885, the one hundredth anniversary of the church was celebrated, and the pastor's address on the occasion was published in pamphlet form. During the winter of 1887-8, he supplied the church at Colebrook, New Hampshire. and in May of 1888, began a pastorate at Raymond, which continues to this day, 1915.

Seventeen years after he had begun preaching at Raymond, he was installed pastor of the church, the date of this event being March 30, 1905. October 22, 1891, the one hundredth anniversary of the church at Raymond was observed. Of course, Mr. Thompson gave the principal historical address. So, also, when, July 3, 1814, the town of Raymond, with many quaint and curious ceremonies, observed its one hundred and fiftieth anniversary, the Congregational pastor had a prominent part, the theme of his address being, "Historical Etchings."

In a private letter, dated April 7, 1815, Mr. Thompson writes:

"I spent a very pleasant year in Iowa, and almost regret that I did not stay and grow up with such a

delightful state, educationally, religiously, and Congregationally. I always read of Iowa with pleasure. Grinnell had one or two charter member families at its founding, I believe, from Searsport, Maine, my boyhood home, Dr. Thomas Holyoke, I think, and the Parks. I was also acquainted with Prof. Irving Manatt. These things bring me into close touch with the Mesopotamia of the West."

Mr. Thompson gave us a single year in Iowa. He belongs to New England, where he has done a splendid work, and is still bringing forth fruit in old age.

Seventy-second sketch,

Melatiah E. Dwight.

Melatiah Everett Dwight, son of John and Nancy Shaw (Everett) Dwight, was born in South Hadley, Mass., October 15, 1841. He studied at the Grammar School of the New York University, graduating from the College of the City of New York in 1860; studied Medicine in New York from 1860 to 1863, and graduated from Andover Seminary in 1866.

In 1866 and 1867, he was again in New York City, studying Medicine, and then spent a year, 1867-68, in foreign travel.

He had only tow pastorates. He was ordained at Ornage, Illinois, February 25, 1869, and served that church for ten years. In 1870, June 23d, he was married at Jacksonville, Illinois, to Helen McClure Kirby, daughter of Rev. William Kirby, a member of the famous Yale Band of Illinois.

In 1879, Mr. Dwight came to Iowa, and was pastor at Fairfield for nine years. These were years of great prosperity to the Fairfield church. Pastor and people worked together in perfect harmony. He was then obliged to retire from the ministry, on account of ill health. This was in 1888.

Soon after this, he moved to New York City, where the family still resides.

The range of Mr. Dwight's interest in the work of the Kingdom, is indicated, in part, by the positions he held in New York City. He was Secretary of the National Federation of Churches; chairman of the committee of inter-Church Federation; president of the Genealogical and Biographical Society of New York City; trustee and member of the Executive Committee of the Congregational Church Building Society. I think he also had some official position in the American Missionary Association. He manifested his interest, also, in large gifts to missions, and to educational institutions. Parsons College at Fairfield was one of the objects of his benefactions, and he was honored by that school with the degree of Doctor of Divinity.

He inherited a business in New York City, and considerable wealth, from his father. Personally, he took little interest in business. His heart was in literary pursuits, and religious and educational movements. Among his publications may be mentioned "The Kirbys of New England;" and "The Journal of Captain Nathaniel Dwight, during the Crown Point Expedition." He died of heart disease, September 14, 1907, aged sixty-five years, ten months, and twenty-nine days.

Dr. Dwight was short in stature, slight in build, with a delicate and sensitive physical organization and nervous temperament. He had a fine literary style. He was well versed in literature and current events; and he was an accomplished musician. He was somewhat conservative in his theology. His wife was to him a tower of strength. Before

her marriage, she was a teacher of music in Jacksonville. Their five children have been an honor to their parents. His life, with all its limitations of ill health, was strong and forceful, and he was a great power for good in the world.

Seventy-third sketch,

Timothy G. Brainard.

Timothy Green Brainard, son of Joseph S. and Hannah (Hungerford) Brainard, was born in Troy, New York, January 24, 1808. He was graduated from Yale College in 1830, taught four years in the Academy at Randolph, Vermont, and graduated from Andover Seminary in 1839. He was ordained over the Presbyterian Church at Londonderry, New Hampshire, November 5, 1840, and dismissed in May of 1855, at this pastorate, as will be noticed, covering a period of fifteen years. While in this pastorate, he was married to Harriet Poorcilley, of Nottingham, New Hampshire, September 6, 1841. She died September 2, 1851, he was married to Lucinda R. Dewey, of Hanover, New Hampshire.

Mr. Brainard's second and last pastorate was at Halifax, Massachusetts, from June 27, 1855, to October 18, 1866. After this, for twenty-eight years, his home was in Grinnell. Here, March 22, 1877, his wife died. From Grinnell, in 1879-80, he supplied the church at Kellogg. After his wife's death, he lived with his daughter, Mrs. Dr. Clark. He died of old age, May 25, 1894, aged eighty six years, four months, and one day.

Seventy-fourth sketch,

John W. Ferner.

John Wesley Ferner, son of George and Catherine Ferner was born in Circleville, Ohio, January 31, 1847. When four years old, he came with his parents in a prairie schooner to Washington, Tazewell county, Illinois. Here he grew to manhood on a farm, often, as he says, serenaded in the night by the wolves, and by the prairie chickens in the morning, and here he often saw herds of wild deer grazing in the field of winter wheat. Here he received his preliminary education in the district school which he attended three months each winter, the other nine months being spent in hard work with study at night, until the flesh could endure no more. Mr. Ferner was the next to the youngest of six children---two sons and four daughters.

From the farm, at nineteen years of age, he started to the Northwestern College, then located at Plainfield, Ill., a college under the auspices of the Evangelical Association. This college was afterwards removed to Naperville, where he graduated in the science course in the class of 1873. During his college course, he remained out of school for one year, and farmed for himself, making enough money to finish his course. From the Northwestern College, he went to Chicago Theological Seminary, where he graduated in 1876. He was married September 1, 1874, to Miss Marietta A. Yalding, of Glen Ellyn, Illinois. Mrs. Ferner was born

in New England, and brought into the new family all the dowry of intelligence discretion and courage, characteristic of the New England people.

Mr. Ferner began his ministry at Wauponsee Grove, Illinois, where he was ordained July 17, 1876, President F. W. Fiske, of Chicago Seminary, preaching the sermon, and Dr. Flavel Bascom offering the ordaining prayer.

Closing his pastorate in 1879, he came to Mitchellville, Iowa, where a church had been organized through the agency of Dr. Frisbie of Des Moines, September 10, 1878. Mr. Ferner was the first pastor of that church. With Mitchellville was yoked the church at Prairie City.

During this pastorate, a house of worship was built at Mitchellville, which was dedicated May 14, 1882. For four years, Mr. Ferner wrought successfully in this field, and then, April 1, 1883, accepted a call to Grundy Center.

His next pastorate, beginning in 1884, was at Postville, where he remained for four years, and where, during his term of service, a fine parsonage was secured. In 1888, he took charge of the work at Storm Lake, and continued in service in this field until 1892, at which time he accepted a call to the St. Louis Park church in Minneapolis. But Minneapolis was in Minnesota, while he belonged to Iowa. A year at this time in Minnesota was enough. In 1893, he settle down for a seven years' pastorate at Hampton, Iowa. One of the monuments of this pastorate was a fine new building, costing \$17,000 dedi-

cated February 14, 1897.

Congregational Iowa, for March 1897, reports the occasion in part as follows:

"All the city was there, the other churches joining their services with the happy Congregationalists. The hard, year-long struggle of the people reached that day a conspicuous triumph. The style of the building is called the "Modern Renaissance." The extreme dimensions are 84x48, and the lecture room 21x41. In the basement are Sunday School rooms, etc. The main tower is 71 feet high. The auditorium is 54x48. A new pipe organ, the first in Hampton, gives the music added power and charm. Dr. Stevenson, of Waterloo, preached the dedicatory sermon in the morning. Sec'y Douglass offered the dedicatory prayer, and closed the first service in the new building by raising \$5000 to pay the last bills, a happy outcome. Seldom has a more joyful Lord's Day closed over the people of Hampton. This fine church building supplants the old one, built in 1871, dedicated in June of 1872. Pres. Magoun preaching the sermon, Rev. W. P. Avery, being the pastor. He served the church fourteen years. Brethren Crawford and Barrows followed with short pastorates. In 1877, the ten years' pastorate of Rev. A. D. Kinzer began. He was succeeded by Rev. A. S. Badger. In November, 1893, Rev. J. W. Ferner, the present pastor began his work, which has reached a red letter day in the dedication herein described. Of him, "The Hampton Globe" said: 'It was in November 1893,

after a summer's patient trial, that the congregation secured Rev. J. W. Ferner as pastor of the church. His over three years' pastorate has clearly demonstrated that they selected wisely and well. He is just the man for the place. The church has grown and prospered under his able pastorate, and unity and harmony have prevailed to a degree unexpected by most church organizations. Mr. Ferner is not only popular and stands high in the estimation of his congregation, but with the public in general as well. To these conditions is due in no small measure the erection of the new church, which, we venture to say, is entering upon an era of greater prosperity, existing conditions remaining."

Mr. Ferner closed his work at Hampton---without my sanction or consent, and without the sanction and consent of his people---in 1900. He was enticed to Sedalia, Missouri, by the flattering prospects and promises there. But Missouri was not home to him. After a year only of service there, he accepted a call to the Millard Avenue Church, Chicago. This was his field for three years, and then it was time to return to Iowa. In 1904, the Tabor parish opened to him, and he gladly accepted the call. This pastorate covered a period of six years. Of this he writes:

"At Tabor, the church, half destroyed by a cyclone, was rebuilt, a \$4,000 organ was installed, and a new parsonage was built." In 1910, Mr. Ferner, as he had had samples of Iowa, Minnesota, Illinois, and Missouri,

thought he would like to try Nebraska. He accepted that year a call to Beatrice. It is about time for him to return to Iowa, and almost--not quite---time for him to retire.

Of his ministerial life as a whole, Mr. Ferner writes: "During these thirty-eight years of pastoral life, Mr. Ferner never missed an appointment on account of sickness, excepting one month, when he took an enforced vacation on account of 'brain fag.' (This was at Tabor) It has been his privilege to receive into the church six hundred and seventy-five members. He has preached, in his regular work three thousand four hundred sermons, and besides this has held special meetings almost every year, on the field in which he labored. During these years, also, he has preached a five -to -ten-minute sermon to the girls and boys every Sunday morning. The talks have been appreciated by the adult members of the congregation, quite as much as by the boys and girls. There have been a good many requests to have these talks published. During his forty years' ministry, Mr. Ferner has been Superintendent of his own Sunday School for about thirteen years. This has been a great help to improve the quality of teaching, and to bring members of the school to a decision for Christ.

"It is the experience of the subject of this sketch that every struggle as well as every human life is a mystery in which, through Christ, man may join hands with God, the Father, who will lead him through every mystery into a larger field."

"The most fascination discovery Mr. Ferner has made in Christ's interpretation of truth that it is 'oneness of man with God, and man with man;' all other truths ultimately radiate from or focus in this one. This, he believes, is what Christ meant when he said to Pilate, 'To this end was I born, and for this cause came I into the world, that I might bear witness to the truth.' 'Ye shall know the truth, and the truth shall make you free.' True freedom is fellowship with God and man.

"Preaching this gospel---this good news---has been his greatest joy. The ministry is not a profession, but a calling, as of the prophet. The prophet has God's message, and the great joy of the ministry is to declare that message. Next to this, the joy of the ministry is to see men heed God's message."

Mr. Ferner did not indulge in much literary work, outside of his sermon-making. I think he gave a lecture now and then, and sometimes wrote for Congregational Iowa, and other papers. In March of 1890, he has, in Congregational Iowa, as article on the topic, 'How Can We Hasten the Churches Forward to Self-Support," and in May, of 1891, another article on the question of amusements was published.

Mr. Ferner manifests his German origin somewhat in his face, and there are faint reminders of it in his speech. He is a good speaker, and a very laborious and faithful pastor. There is not much jollity or fun in his makeup, though he is not at all sour and cross; but life

with him is a rather serious matter. My epitomy of him in "Pilgrims of Iowa," is as follows: "John Wesley Ferner, of German antecedents, but a thorough-going Middle Western American, in birth and education and characterists, began with us at Prairie City, and Mitchellville, in 1879. In 1910, he was still with us, though in the thirty-five years, we loaned him for a little time to Missouri and Illinois, and now he has left us for a while, for work in Nebraska. He has grown to manhood and to preacherhood in our service, and we count him as one of our jewels."

Seventy-fifth sketch,

James R. Knodell.

Mr. Knodell speaks for himself, and says:

"I was born in Sherbrooke, Nova Scotia, in the year 1849, April 10th. My parents were of the United Empire Loyalists, who, holding true to British rule, in the Revolutionary days, were driven out of the colonies and found their way into the province of Nova Scotia. My father's people came, very early in the history of the American colonies, from one of the Baltic provinces of Germany, and when they came to the New World, did so under the name of Knodeltz. My mother's people, Rudolph by name, came from Holland. Three other families, the Beckers, the Mailmans, and the Hemlows, of Dutch or German origin, fared the same from the colonial authorities as did my father and mother's people."

"In Nova Scotia, they were provided for by the British Government, which granted them tracts of land upon which to settle, and out of which to dig a living, there, to this day, many of the members of these families still live. My father's name was Benjamin Hooper Knodell. My mother's, Hannah Elizabeth Rudolph. When I, their ninth child, was baptized in the Episcopalian church, they called me 'James Rudolph,' which with my father's family name completes the record, James Rudolph Knodell."

"When I was a child of school age, my father, a

man of good education himself, desired for his boy a like boon, and as long as he lived, which was till I had passed my eleventh year, he, joining with others of like desire, provided eight or nine months of school yearly for his children."

"When he died, he left his widow and children very little property with which to make the struggle for life. He did leave, however, what was of far greater value to us all, a spotless name and a good example."

"For years, I worked, as opportunity offered, in the mills and the mines. At the age of fourteen, I was converted in the Presbyterian church, in a country district called Glenelg, and in the pastorate of Rev. C. V. Patblando. In my sixteenth year, I was 'indentured,' to a man by the name of Alexander Cumminger, to learn the tanning and currying trade. I rebelled against this disposition of my life, as I hated the dirty work, and did not want to be shut up in a shop, away from the out of doors that I loved greatly. Rebellion, however, was of no avail, so to the tan shop I went. I remained there only two years. Provincial law gave a boy of eighteen, whose father was dead, the disposal of his own actions. Learning this, the morning I was eighteen years old, I threw off my apron, and never struck another blow in the trade I hated."

"During the time after I was thirteen years old, I spent my evenings, and many times all night, studying such

branches as I heard were studied by students in college. Of course, this was in a very indifferent way, as I had not the advantage of a teacher, nor the incentive of class drill. However, in these five years, I obtained quite a knowledge of Mathematics, of Greek and Latin, of History and English. I often spent a long night with Euclid, putting his diagrams on a blackboard at the foot of my bed, and then, lying under the covers, worked them out. I got out of bed as fast as I mastered one proposition, and put another on the board. Practical mathematics such as land surveying, heights, and distances, and navigation, simply entranced me, so that I often preferred my lonely room, with its rude mathematical appliances, to the company of young people who met in the surrounding homes for social pleasures. This in not intended to give the impression that I was averse to fun, or did not have any healthy youthful propensities. I had these in full, but I longed for knowledge; and had I discovered that by means of mathematics the Heaven, and Earth and the seas were triangulated, and men found their way over them with certainty and ease, then, the escapades of young people dwindled to insignificance."

"When I left the tan shop, I looked about for a job. Just then I heard that an examination was being held in a nearby town, for candidates desirous of teaching in the improved public schools, that had lately been established throughout the province of Nova Scotia. I decided promptly to take that examination. I did so, and succeeded

in obtaining a second class license. This was a great surprise to me, as I had only taken the examination that I might know what kind of a process it was, and could be ready for it on a future occasion."

"This success gave me direction and color to my plans. I saw before me a way to make a living, and at the same time indulge my desire for study. Accordingly I went to our county seat, the town of Guysboro, and entered the Academy. This school was quite similiar to our present High School. Here I found my former studies of great value, and in five summer months, I took two of the four years' course, which the school offered."

"In the fall, after examination, I obtained a first class license, and engaged to teach a school of one hundred and twenty-one pupils, old and young, for six months. I had young men that winter who wanted to study navigation. I had young women who wanted to specialize in English branches. In addition, I had five or six year olds, to whom I was expected to teach the A B C's. Between these two extremes, we had all the ages and grades of boys and girls to be expected in an ungraded school."

"We had a great time that winter. I look back upon it yet with a glow of pride. No factory was ever more busy; no play room was ever more interesting, to almost all of the pupils. We met early in the forenoon, between eight and nine o'clock. Most of the scholars brought their dinners with them, and we continued until dark, oblivious of the passage of time, eating as we worked. I utilized the

older scholars to teach the young ones, and when any one caused trouble in the school, we seldom wasted time in threshing him. The usual punishment was to suspend him from the privilege of the school for a day or two. Such a loss was worse than corporal punishment."

"The next summer, I went back to the Academy, and in the five months that followed, I finished the four years' course, and got my diploma. The following winter, I engaged to teach the large school in the country district where I had been converted. We had similar good times here, as in the former school."

"When I was twenty-one years old, I went from my country school, to be head master in a four-department graded school, in a large mining town, called Goldenville. A graded institution did not please me. I missed the disorderly order of a very busy school with all sorts of activity present. The lack of opportunity for the advanced scholars to help the less advanced took away from them much of the pleasure of learning. The time, out in life, when the things they were learning would be of use to them, was too far away to be an incentive. For the first time, I had to think up expedients to provoke pupils to learn. It broke my heart on the teaching question, and before the first year was over, I resigned my job and went into partnership with a brother-in-law in the general mercantile business, in the town of Sherbrooke, where my early years were spent.

"We did well at the new business, notwithstanding

our stock was all bought on credit. Our first consignment of goods amounted to \$7000; we speedily had it increased to \$12000. We were working through this great indebtedness, and establishing ourselves firmly in the new community, when the "western fever" struck our town. Some of the young men, with whom my boyhood was spent, were going to Wisconsin. They wanted me to go. They would not desist until they had me as full of the idea as themselves. I asked my partner to give me an amount of money sufficient to transport me from Nova Scotia to Chippewa Falls, Wisconsin. He readily did so, and with \$150 in my pocket, which amount represented a one-half interest in a good business, with \$12000 stock of general merchandise, I bade farewell to home land, and in due course of time, landed at my journey's end in Wisconsin. That was the year 1872, when General Grant was making his second canvass for the office of president of the United States."

"By some means, best known to the Republican county officers, I was allowed my first papers to become an American citizen, and in November of that same year, voted for General Grant."

"My first work in the United States was one "Sorting gap" on the Chippewa River, on the Fourth of July, 1882. The next day was Sunday, and notwithstanding my regard for the sacredness of the Sabbath, I looked upon the thousand of logs rushing down the river, being lost to the man who had given me work. I decided it was a work of

necessity, and I did, in his behalf, a hard day's work. It was the first and only time I have ever seen any necessity for Sabbath work."

"Before leaving my Nova Scotia home, I had arranged with a young woman to whom I had been engaged for some years, that when I got in good shape, she should come out to me, and thus save the expense of going back for her. When two months' work had put a little money in my pocket, I sent her word, and in November of that same year she arrived at Chippewa Falls, and on the 16th of the same month, we were married. (The name of the young lady to whom he was married was Sarah C. Ballong.)

"When my wife came to Chippewa Falls, I was working as a carpenter, getting good wages. During the winter months in that exceedingly cold climate, little in the way of building was done. In order to keep the purse from emptiness, I went that winter into the lumber woods, in the employment of a man, popularly known as Jim Mitchell. This was the man who gave me my first work on the river. He remembered my willingness to help him when his logs were going to loss, that Fourth of July, and following Sunday, so in return, he gave me a good job. I swung the axe against great pine trees that winter, laying them low for the sawyers to cut into proper lengths for hauling and running down the river. I did my best to justify his kindness, and am convinced that I succeeded, for, when the next fall came around, and he was making up his winter's crew, he offered

me the largest wages then given to choppers."

"I did not accept the offer, however, as during the preceding summer, I had entered into partnership with two other carpenters, to erect any kind of a building that was needed in the city. These buildings, some of them large, we got enclosed in the fall, so when cold weather came, we had good warm work inside, finishing them. This gave us work all the year around. We did well in this partnership. A builder of houses seemed to be the foreordained life for me, as I looked forward in those days. The only unusual thing about it all was that I never gave up my reading and studying."

"One day, when building a china closet, in the Presbyterian Manse, a young man by the name of C. H. Rogers (the Rev. Mr. Rogers of Mason City, and Plymouth Church, Lincoln, Nebraska) came to call upon our minister, Rev. Mr. Evans."

"This young man I soon discovered was a theological student, just returned from the Chicago Theological Seminary. He was giving the minister an account of his experiences, and telling of the chances given young men to prepare for the Gospel Ministry. I could not help overhearing their conversation, as I worked in the opening between the rooms, especially as the noise of my hammer and saw often required that they should talk somewhat loudly. Being a Presbyterian myself, and our pastor, a Presbyterian minister, it never entered my head but that the young man

was a Presbyterian, too, and that the theological seminary of which he spoke was a Presbyterian seminary."

"When Mr. Rogers was leaving the house, I asked him if I could have a conference with him some evening, while he was in the city. He consented, and that very evening, my wife and I called upon him at his brother's home, and had a long conversation. After the interview, we went home, deeply impressed with the conviction that if God wanted us, here was provided an opportunity to prepare for Christian work. We talked the matter over thoroughly, and came to the conclusion that if God wanted us to prepare for that special kind of work, we would know it without doubt by the following signs: first, I would have work during the whole summer, which on my part I would faithfully perform; second, I would have good health all the summer, of which I would take good care, third, I would sell my equity in some property I had purchased, and in a small house that I had built, for a fair financial return. If these three things happened in this way, we would look upon them as an intimation that we were to make the preparation necessary for the gospel ministry."

"The first of September came. I had never enjoyed living and laboring more in all my life than I did that season and work was plenty and remunerative. I had disposed of my property. There was nothing further in the way. I was convinced God had called me. I determined to obey the call."

"Chicago Theological Seminary opened on the 15th of September that year. On that date, I was on hand, and was duly enrolled. My admission was not of the heartiest, because I was from the workbench, and not from the college. However, I was admitted, 'on condition' that I made good by the middle of the year---at Christmas time. I had never gone anywhere 'on condition' before, and I rebelled somewhat; but was ashamed to go back to Chippewa Falls, as it had been prophesied by my friends that I would, before the year was out. So I swallowed my pride, and accepted the conditions. I found a fellow student who had already been in the Seminary two years, and was not back for his last year. This student being also a married man, went with me house-hunting, and we rented the basement story of a cottage, about ten or twelve blocks from the Seminary. He being a Senior, took the three front rooms, and I, a conditioned Freshman, took the rear three. The arrangement was good, and we made lasting friends, of our theological neighbors."

"Having a house inwhich to live, I sent for Mrs. Knodell, who had remained behind in Chippewa Falls, in case a retreat was necessary. When she received my summons, she sold the small lot of household stuff we had left, and came to our home in the 'windy city.'

"I was afraid of the large numbe of students, most of whom had been through college somewhere, and had been having class drill down almost to the very day they came to the Seminary. Oh! how I envied them, the ease

with which they took all the affairs of the new year and the new surroundings."

"I spent most of that year, under Professors Hyde and Hopkins. The former was Professor of "Special Studies," and the latter, the Church History Professor. Professor Hyde was exceedingly kind. Without his encouragement, I should soon have gone down town to look for a job on the walls of some building."

"One day, in the Library, consulting some books of reference, I overheard a couple of students talking. One remarked, 'I had planned to go to the Presbyterian Seminary for theology this year, but was persuaded to come back here for the theology, and graduate from McCormick next year.' This remark made me feel much as I suppose a young girl might feel when she discovers she has been inveigled into the wrong house in a strange city. What did he mean? Was not this the Presbyterian Seminary? If not, what was it? I made bold to ask them, although betraying my ignorance went greatly against my grain. However, I soon learned that I was not, as I had supposed in the Presbyterian Seminary, but in the Congregational. What, said I, is Congregational? I had never heard of such a thing. No such denominational fish swam in Nova Scotia waters, at least not in the Eastern end of the province where I was brought up."

"I at once sought out Dr. Savage, who had the Seminary matters in charge, and demanded an explanation of the deception that had been practiced upon me. A short con-

ference with him showed me that no one was to blame for the mistake but myself. A little more conversation, and I was persuaded to remain where I was for that year. Then, if I wished, I could spend the succeeding years at the Presbyterian Seminary. This seemed reasonable, and I consented to go on. Suffice it to say, before the year was out, I had confirmed by well considered action what I had by accident fallen into. I had joined the First Congregational church and denomination.

"No sooner had I become well settled in my relation to the Seminary, than my funds began to run low. This was a new disaster, and one apparently not so easy to cure. When at our home our resources were reduced to a package of 'Self-rising buckwheat flour' and half dozen milk tickets, I was convinced that I must do something. One morning, leaving the class room where we had been studying Porter's 'Intellectual Science,' I remarked to a classmate, 'Well, this is my last recitation.' Asking what I meant, he discovered our condition, and that I was going to hunt for a job."

"When I reached home that evening from a fruitless search for work, I found Professor Hyde had been to visit us, having heard from the student, to whom I had made confession, that I was going to quit. The Professor left word for me to come and see him as soon as I came from down town. I did, and found that he had plans for me that would preclude the necessity of my leaving school. He made me the following offer: the man who had been doing the janitor work for the two halls

of the Seminary had suddenly discontinued his service. That job was offered me, and I promptly accepted it. But I did not go at once to the work, because one of the other Seminary officers had offered the job to another of the students, who had that day, unknown to Professor Hyde, gone to work."

"However, the Professor knew a certain woodyard owner near the Seminary, and he went to him and secured for me an opportunity to saw wood, into the stove lengths, to split and pile the same, for \$1.25 a cord. I went at this job nights and mornings, and kept the wolf from the door for two weeks, when the fellow who had taken the janitor work threw up the job as too hard, and it at once fell to me. There was \$30 per month in that job, and I did it gladly. The work consisted in sweeping eight long halls, five recitation rooms, and making and keeping up fires in the latter after having cut the wood for them. All this was to be done daily, and I did it for a year."

"About the end of November, a call came to Professor Hyde for a student to preach once a Sunday at the small town of Bloomington, not very far from Chicago. This work he offered me. I had never preached a sermon in my life. Some time, however, I expected to do so, why not begin now? I said I would. The service was to begin in about three weeks. Under the advice of Professor Hyde, I went to a student by the name of E. F. Wright, and told him my difficulty, and that I wanted him to help me out. He had a church in a small near-by town, where he preached each

Sabbath. He directed me to write a sermon and go out with him next Sunday and preach it to his people. I got a book of sermons out of the Library. I looked them over to see how they were made, also I peeped into Beechers "Lectures on Preaching to the Yale Students". From these two books, I got two ideas: one, that the sermons were not all run in the same mode, and two, no one was ready to preach until he had something to say. What had I to say to a people I had never seen, and whose needs I had not the slightest idea of? While thus contemplating, my eyes fell on a verse in the open Bible before me, 'I am not ashamed of the Gospel of Christ,' I responded to that. The gospel had done so much for me that I could truthfully say, I am not ashamed of the Gospel of Christ. Here then was my text, and something to say. On this start, I built my first sermon, and when I preached it, Mr. Wright said it was O. K., and he so reported it to all the fellows in the Seminary, all of whom, by the way, were greatly interested in my experiment."

"I repeated this transaction for another student the next Sunday. At the second attempt, I preached from the text, 'Acquaint now thyself with Him, and be at peace, thereby good shall come unto thee.'"

"Two sermons to start with. I was rich. Those two sermons represented fifteen dollars, for I was to get \$7.50 a Sunday, and my expenses, for preaching one sermon to those Bloomingdale folks. That continued until the middle of the following March. I kept up my studies; I did the janitor work, and I preached each Sunday. But, it was too

much. I was not equal to the strain. One night, when my wife was sleeping, and I was preparing my next Sunday's sermon, something snapped in my brain; my head fell forward on the paper; my pen flew out of my hand onto the floor, and I was dazed. Of course, I did not know what was the trouble. I got up and walked the floor for a while, and soon seemed all right again. But fifteen or twenty minutes' application repeated the transaction. Again and again I sought to carry on my work that night, but it was soon evident that I might as well go to bed. I did so, and lay tossing about the rest of the night. The morning found me unable to think or remember or talk coherently."

"The chief physician of Rush Medical College was called, and he pronounced the trouble 'Brain Lesion,' and ordered me to desist from all mental labor. This was not hard to do, as I did not seem to have mentality enough to do any labor. Two weeks of enforced idleness passed, when one Sunday morning I got up feeling as fit as ever I did. We went to church, and enjoyed the day. Monday, I returned to my classes, and to my work as janitor. The Bloomingdale work having in the meantime gone to another student. By careful effort, I got through the following month. At the end of that time, I passed my annual examination with honor, and was recommended for the second year."

"On the closing day of the year, Rev. H.A. Miner, Home Missionary Superintendent for Wisconsin, was present hunting student workers for that state. He got on my trail, and engaged me to go to Ironton and Lavalley for the four

months' vacation. Having accepted the appointment, we stored the furniture, and the following Sunday we were pastor and pastor's wife of a Home Mission field. The Home Missionary Society was to give us \$150 for the four months; they also paid our expenses to and from the field. We were to be boarded and housed by the people where we were."

"My first Sunday at Lavalley was a great day, and a kind of pivotal point in my development as a preacher. The first sermon was preached in a hall over a store. It was a manuscript sermon; one of those preached so acceptable to the Bloomingdale people. I was quite sure it was good, for it had passed the scrutiny of an educated congregation near Chicago."

"There was present that morning an Advent preacher, of large notoriety in that district. The Adventists were about to commence special services in a great tent down on the river banks below the town. When I had closed my service, he announced before the people could get out of the hall, that he would preach there that evening, 'and' said he, 'it will not be a copy book sermon, either.' A general haha following this thrust, I went away feeling small enough to crawl into a very small knot hole, I heard about his sermon that evening, although I did not hear the sermon itself. The people said it was 'great.' 'He did not have a speck of paper, and he took off his coat when he preached.' Here was set before me the standard of sermons that community approved, and by implication demanded, and would praise,

whether they lived up to the doctrine contained in the sermon or not. Here, then, my job was cut out for me."

"Let me now say that although I never saw the necessity of taking off my coat in order to preach, I did achieve the success of preaching pretty loud sermons, and without 'a copy book.'"

"I had as bitter an experience at Ironton, the other half of my field. Indeed, it was harder, in that it took the whole four months of my stay on the field to work it out. It happened in this way. There came into my meeting, shortly after it began, a tall, fine, straight, blackhaired, and black-eyed man dressed in a suit of sober gray. He walked up to the third row of seats from the front, and sat down right before me. When he had placed his hat and settled his coat tail, he gave me attention. He looked me over first, then, as I thought, looked me through. Those sharp, black eyes seemed to search me thoroughly. I stood convicted and condemned before him. Of what I did not know. I only knew that the writing on the wall in a Ahasureus' Hall was not more condemnatory nor more just than the condemnation I read in the face of that man, had been passed on me. Every Sunday morning, for nearly four months, that man came to church at exactly that way, and passed condemnation on poor me. I never met him to speak to him all that time. He walked out of the church each day, just passing a kind 'Good-day' with those about him. I never asked who he was. I feared what the people might say if I opened the

subject. The rest of the people seemed well enough pleased, but they did not matter. Sentence had been passed, and it was only a question of time when this man's judgment would be concurred in, by all the rest of the people."

"The last day of my four months arrived. I announced during the service that this was my last appearance. I could not say I was sorry. Indeed, I was not sorry. I believe I was more glad to get rid of that man than I had ever been of anything in all my life. I thanked them for their kindness to me, and pronounced the benediction, and fondly hoped the affair was now off my hands. To my great surprise, the man whom I had so long feared, did on this occasion what he had never done before. He waited at the end of the pew till I came down the aisle. When I reached him, he extended his hand with a most amazingly kind smile on his face, and said, in the gentlest of voices, 'I cannot go away to-day without telling you what good you have done me, Sunday after Sunday. I want to thank you for your faithfulness to my soul.' His eyes were full of tears, so were mine. My voice was full, too, of something so that I could not speak. Before I had control of myself, he was gone, and I have never seen him since. How I had suffered! Now, how I rejoiced!"

"I do not recall that much spiritual good was accomplished in the communities to which I ministered. The people were sorry, they said, to have us leave them when September came. They gave us, to carry away, some marks of

their appreciation and love. On the whole, I went back to the Seminary with a more serious view of the ministry, than I had the previous year, and a great determination to ally myself more closely with Jesus, the Lord."

"For the next two years, I did the routine Seminary work, with an ease that surprised both myself and the professors. During those two years, I relieved Professor Boardman, the teacher of Theology in the Seminary, of a work he had taken upon himself, ministering to a mission church in the south end of the west side of the city of Chicago. The organization was known as the 'Wilson Street Church.' I preached here all the second year, during my second vacation, and most of my third year in the Seminary."

"When my third year was over, I decided, with the approval of the faculty, to remain in the Seminary for an extra year, and take, during that time, the studies of the Regular Course, having had up to this time only the studies of the Special Course."

"My wife and I, went during that vacation before my fourth year began, on a visit to our old Nova Scotia home. When we came back, the rest and change seemed to have thoroughly recuperated me. I went into the next year with greater vigor than I had had since my first year."

"My fourth year was Professor Curtiss' first year in the Seminary. I was in his first class in Hebrew and Old Testament Studies. I ended the year in the "advanced" section of that class, and with honor. This earned

for me my A. B. degree. That was in the spring of 1879. From the Jewish standpoint, I was then of orthodox age to enter upon a public ministry, thirty years old."

"My early education among the United Presbyterians had drilled into me the old fashioned theology, and it has largely stayed with me all through the years. While Prof. Boardman's theology was considered by some of the 'smart men' of the Seminary, too 'Old School,' to me it had many paragraphs that I could, by no amount of love to the Professor, persuade myself to believe. When I left the Seminary, I seemed to have only a very few things that I was sure of, and when I face the duty of being pastor of a church, my heart failed. I did not know what I should preach. Just then, the 'New Theology' was spreading like a contagion, and many men got it, not knowing why or how they did so, any more than some children know where they caught the chicken pox. I did not take that. I was afraid to. I heard men preach. I read articles in the religious papers. The men and the papers seemed to contradict each other and the word of God. The theology I had been taught in the Seminary seemed to contradict the Bible doctrines that had led me to Christ. I was in a quandary. In this dilemma, I went to Professor Boardman, and stated to him the case thus, 'What shall I preach?' He said: 'Just what you believe, and no more.' My reply was: 'I don't know what I believe. I don't know whether or not I believe anything.'"

"Putting his hand on my shoulder, he said: 'It is

not as bad as that, I think, is it? You believe in God. You still believe in conversion to Jesus Christ?' 'Yes,' I said, 'I do believe in God, and no one can change my mind with respect to the work done in my soul by the Holy Spirit when I became a Christian.' 'That's enough,' was his answer. 'Tell them of God, and of the salvation by Jesus Christ. Be present whenever you know of any old and tried Christian going home to glory, and see how he triumphs, and you will come out all right. When you have a difficulty, take it to the throne of Grace. If you ever feel like writing to me, do so. I will be glad to hear from you.'

"I had gone into the Seminary with a whole 'shorter catechism' and 'confession of faith,' that I thought were unimpeachable. I came out with only two certainties, God and conversion. But these, like the 'five barley loaves' had been multiplied till to-day nonumber of 'baskets' can hold the things of God and Christ I see open before me, and claiming presentation."

"My first church was in Eldora, Hardin County, Iowa. I came to this field in the spring of 1879. In the May following, I was ordained to the gospel ministry, and installed over that church, as its pastor. Dr. A. B. Robbins, of Muscatine, preached the ordination sermon. In it was much good, fatherly advice, that made it easier for me to do the work I had rashly undertaken. His text was, 'Preach the word.' I have had it before me all the way since. The vow I made while he preached I have never knowingly forgotten.

My old friend in the Seminary, Rev. L. L. West gave the 'charge to the candidate.' It was a kind of confidential talk about the things he and I had often discussed. On this occasion, I took the same issue with him, in my mind, that I had often taken when we discussed these same themes. But on the whole the ordination service gave me a distinct uplift, and fixed my purposes on things spiritual, and I came through with a determination to make my ministry. God helping me, a spiritual one, and if it pleased the Lord, a fruitful one."

"There was nothing very startling occurred during the three years of that pastorate. I look back now on two things only which stand out clearly---the kindness of that people, and the experiment I was making as a minister of the gospel."

"Dr. Ephraim Adams was Home Missionary Superintendent in Iowa at that time. He used me somewhat in a more general work, sending me on one trip, I remember, up into Wright county to assist old "Father Sands" in tying into bundles the wheat he had been gathering for quite a number of years. I enjoyed this trip, and came back with some new plans for my own work. These plans headed up into the establishing some four or five country appointments in school houses from four to eight miles in the country, in a circuit about Eldora. Here we organized Sunday Schools, and I preached to them on Sunday afternoons in regular order."

"I remember but few conversions while I was pastor

at Eldora. However, a number of young persons united with the church, some of whom have since become the main supporters of that dear old organization. It was here I had my first experience of leading a soul to Christ, and the joy of it remains a distinct pleasure in my mind, down to the present time."

"In February of 1882, I came to the conclusion that I had made a number of mistakes, in this, my first pastorate, and concluded it would be wise for me to make a change, so that mistakes might be corrected and better methods adopted. At that time, the Mason City church was vacant. After the last pastor had gone away, the people had become discouraged, and made no effort to obtain another. Also, a great electric storm that had passed over the section had damaged the church materially, wrecking the spire and knocking the bell out of the tower. The roof, also, was considerably damaged, so that the fall and winter storms had leaked through, and gave the audience room a very forlorn appearance."

"I went to Mason City, hunted up the officers of the church, and offered myself as a candidate for their pulpit. It took all my powers of persuasion to prevail upon them to open their church once more for services, and to take me as their leader. I succeeded in the end, however, in getting a call to that parish. For one and a half years, I labored there very hard, but with a large measure of success, notably among the young people. We soon doubled the membership of the church, and also had to enlarge the

Sunday School conveniences, by adding a large room to the rear of the old stone church, which the congregation then occupied. At the end of that year and a half, I was broken down once more, and was forced to give up my work, just at that time, the Sunday School and Publishing Society was re-organizing its work throughout the different states. I was employed by the Socceity through Dr. A. E. Dunning to take the work in Iowa. This proved, however, as I undertook to carry it forward, too strenuous, and after ten months, I had to give it up."

Mr. Knodell began at once to report his work in Congregational Iowa. In January of 1885, from Mason City, he writes:

"I have been here over Sunday and have had a glorious day. It was the regular day for the Lord's Supper; fourteen united with the church, thirteen of these on confession. They were all out of the Sunday School and were members of the Society of Christian Endeavor, organized about six months ago. In place of the regular evening service, I conducted the Young People's Society. It was their monthly, Christian testimonies were given, and at the close, when opportunity was given, two others gave in their names to become members of the Society, and three others made application to unite with the church. The church has called Brother George Rindell, of Wisconsin, to be their pastor, and he will doubtless come. They are prepared to take him right into their hearts, and love and

labor with him. My plans are; ten days in each of the following places, Aurelia, Sloan, Creston, Sioux Rapids."

Again, in March, he writes:

"I spent most of January in evangelistic services in Aurelia and Sloan. Although the apparent results were not great---as to the numbers converted---still, much was done to encourage the churches and strengthen the Sunday Schools. Both these churches bear witness to the statement that no church is fully, or even very usefully, equipped that has not a Sunday School of its own. Every Church without a Sunday School of its own, is so far forth a weak church."

"February has been spent in visiting churches and Sunday Schools, with a threefold object in view."

"1. To encourage pastorless churches and schools, and if possible revive their drooping energies."

"2. To introduce wherever possible our Sunday School Helps and general publications. Our Society competes and successfully, too, with any publishing society or private individual in the land.

"3. To secure contributions from the schools and churches to help sustain our publishing society in its present work, and enable it to enter the very many open doors set before it, upon every hand.

"4. For the last two months, the following figures give some information. One school organized, where doubtless a church will grow. Ten schools visited. Eleven meet-

ings in the interest of Sunday Schools visited and addressed. Forty one sermons and addresses made. Seven dollars and fifty cents worth of literature given away. Pledges amounting to \$151 obtained. 1923 miles travelled."

Again, in April of 1885, he writes:

"The Sunday School is throwing much light on the foreign population question. At Elkader, and Garnavillo, the children of many German and Scandinavian families are in the Sunday School. In these churches, more than half of the scholars in the schools are German, and in one, two-thirds of the church membership is of the same nationality, brought in by the Sunday School. In another district, out of fifteen foreign-born families visited, thirteen sent either adult or juvenile members to the Sunday School. Does this not show that the foreigners, especially the children can be easily incorporated into our church and national life?"

Mr. Knodell's report of his Sunday School work made to the General Association in May of 1885 is in part as follows:

"The report will be divided into four parts.

"I. The work which the Society aims to do through its secretary.

"II. The state of the work when the Secretary commenced labor.

"III. The work which has been done.

"IV. Plans and recommendations for the future.

"I. The Society desires to plant Sunday Schools and assist them to develop into Congregational churches, to increase their membership, and instruct them in our Congregational way of serving the Lord, to improve the teaching and teaching facilities; to better the administration in our Sunday Schools; to secure, as the main end and aim, of our efforts, an increase of conversions to Christ, additions to our churches, growth in Christian character, and spiritual power."

Speaking of the work accomplished he says: "When, a short time ago, a new Home Missionary Secretary was appointed, it was said by many that it would take him a year at least to get his work in hand. Seven months are not more than enough to give a knowledge of the work. Thus far, the attempt has been mainly to grasp the situation, and decide on what ought to be done.

"The Sunday School and Publishing Society demands of its Secretary that he shall organize, encourage, assist, strengthen and develop, in all ways in his power, the Sunday Schools of the state. For this purpose, he shall do the work of an evangelist among the Sunday Schools, and churches; shall hold institutes, wherever practicable, to increase the efficiency of the teaching and the power of the school. He shall visit neglected districts, and inquire into their religious condition, and, so far as he is able, he shall supply them all."

"The Secretary has tried to answer all these demands. To do so, he has visited, travelled, taught, spoken, argued, plead, written, prayed. Night and day, for seven months, he has gone about to meet these ends."

"Of the work of the seven months, the following summary may be made: schools organized, 4; schools visited and addressed, 31; institutes held, 2; Sunday School meetings attended, 21; addresses made, 125; value of libraries sold, \$530; books given away, etc., \$67; money collected, \$109.62; distance travelled, 7307 miles; expenses, \$173.50."

"But more important in many respects than any yet mentioned is the knowledge of the field, its needs, the means at hand to supply them, persons who may be depended upon for work, and the best places at which effort may be made with hope of success. The gathering of Sunday School statistics, also, has been a part of the Secretary's work."

As to the plans for the future, Mr. Knodell says:

"Six things are recommended:

1. As to union. There is a great deal said and done in the name of union. Congregationalism is a fine platform upon which much union in theory is accomplished. Practically, Congregationalists themselves, their Sunday Schools, their churches, their ministers, their members, and their Sunday School scholars, are united to other denominations.

"Now, what we want, is not more theoretical union, nor yet more practical union of the kind just referred to. But what we want just now and forever after this is a union

of our own element into a consistent, vigorous, aggressive denomination. Our Sunday schools need to feel more desirous for the churches' success, and the churches need to feel more responsibility for the Sunday Schools' well being.

"2. Heartiness. At our last State Association, resolutions were made and adopted which had the ring of heartiness. They were heartily adopted by the body, and doubtless they were intended to be heartily put into effect. Have they been? Let me read a scripture quotation, 'A good word fitly spoken,---how good is it?' The answer is, 'Not much good, unless backed up by the performance of what the good word contains.'

"3. Loyalty. We sometimes say, and always think, that Congregational churches are the embodiment of national patriotism. It seems strange that a denomination so loyal to the state should be so disloyal to its own legislation, and regardless of its own advice and recommendations. We need a great deal of denominational loyalty to enable us to carry out the plans we lay here in the Association, to build up our own institutions until they are worthy of our name and our cause.

"4. We need more hearty cooperation in our Sunday School work. The independence of our churches is emphasized far too much in the accomplishment of our general work. There are quite a number of things that cannot be done well at all by individual churches. Among these things is the general Sunday School work.

"5. Of course, we recommend to the Sunday Schools and churches greater generosity.

"6. As to the plans for the future, the present Secretary can make none beyond next November. Whether another commission covering another year shall be sent to him, he does not know, neither does he consider, but Iowa cannot afford to have an agent for whose support she does not adequately provide.

"The outline of the plan, so far as made, for the remaining five months of the year, will cover the following points."

"1st. Evangelistic work in new districts and the organization of the fruits into schools.

"2d. Institute work for the bettering of the teaching power of our teachers.

"3d. The introduction of our own publications. No work promises so largely for the success of the church as the Sunday School work. Here let us concentrate efforts, and our prayers, and here should we largely bestow our gifts, both, of strength and of money."

Closing his work at State Secretary of Sunday Schools, Mr. Knodell returned to Mason City. Of this, and his subsequent movements, he writes:

"In the meantime, the pastor who had taken my place at Mason City turned out to be a misfit, and had gone away. The church being vacant, and I out of a job, they called me back, and I became their pastor once more.

In September of 1885. I continued to labor with them until the middle of the year 1887. Once more I was laid aside by illness. I went into a grocery and china store, where I labored for six months. By the kindness of Rev. Henry N. Hoyt, then of Charles City, Iowa, I was introduced to his people, and his wife's people, in Union City, Michigan. I went there to visit them, and as the Union City church was vacant, I accepted a call, and became their pastor, where I remained for three years, making many dear friends, adding many to the membership to the church, and developing my idea of country evangelism, by organizing the school districts just outside of the city."

"The Home Missionary Superintendent of Michigan, Dr. Leroy Warren, backed up a call that came to me from Lake Linden, in the "Copper country," of upper Michigan. Under the influence of his earnest solicitation, I accepted the call from that church, to do in in a specific work that I was considered to be fitted to accomplish. This special work I finished at the end of two years. Then, the trying winters of Northern Michigan set my wife and I longing for something less frigid. About that time, a call from San Bernardino, California, came to us, and the climatic pleasures promised by it induced us to accept. For three years, 1893-6, we labored in that parish, remodelling the church, and increasing its numerical strength very greatly.

"We came to San Francisco Bay region in 1896, in the fall of the year. During the winter, I supplied the

Rio Vista pulpit each Sunday. In April of 1897, I accepted a call to the Pilgrim Congregational Church of East Oakland. This was a delightful pastorate, and, as I now see it, would have been continued indefinitely had it not been for the coming to the Coast of the Temperance movement known as the Anti-Saloon League. Many of the pastors were organizing these leagues in their churches, and I among the rest. I seemed to have manifested sufficient interest and ability to point me out, in this work, as a leader, and was called to be an assistant to Dr. Irvin S. Chapman, who was the first Anti-Saloon League Superintendent of California. I spent a couple of strenuous years, visiting all portions of the state, raising money for the temperance campaigns, and organizing the districts for victories against the saloon."

"Upon the reorganization of the temperance work in the state of California, I was asked to assume the superintendency of the work. I refused to do this, but instead accepted the pastorate of the Congregational Church in Santa Cruz. For four years, 1901-5, this delightful city was our home, and we did the best work of our lives with that church. My old physical trouble returning upon me, I was forced to resign for a new field."

"The next call was from the church at Everett, Wash., that I should come and prepare them for building a new church and lead them in that enterprise. That was in February, 1905. In the middle of March, we dedicated a fine,

new edifice in the heart of the city, a building costing \$17,000. This work accomplished, I resigned my position, and went back to California, just after the great earthquake and fire that devastated San Francisco and vicinity.

"For some months, I supplied different churches in the region of San Francisco Bay. In the middle of 1907, I again took up anti-saloon league work in California, having in charge all the northern and central part of that state. At the beginning of 1908, I was transferred as Superintendent of Anti-Saloon League work in Oregon, which work I lead in two great state-wide campaigns until the close of the year 1911. This was followed by a short pastorate in the Laurel Wood Congregational church, in Portland, Oregon. On the first day of October, 1914, I was called to the office of Associate Superintendent of Home Missions in Washington and Idaho, with headquarters in Spokane, in which field I am now employed."

There is little need of further description of this unique and gifted man. He is of medium height, and spare, with high cheek bones and hair as black as a raven's wing, at least in middle life.

It need not be said that he is a brainy man and a brilliant preacher. He is a fine extemporaneous speaker, and has no need of a 'copy book' to furnish him with thoughts and words.

Notwithstanding his handicap of ill health, which

he has suffered through all his ministry, he has done a great work in the world. He did much in helping us to build up our Congregational institutions in Iowa, while he was with us.

As his housekeeper, nurse, companion, balance wheel, guide, and inspiration, his good wife, has been a help meet for him all these years.

Seventy-sixth sketh,

John E. Wheeler.

John Edwin Wheeler son of Daniel and Martha Graham (Aiken) Wheeler was born in Amherst, New Hampshire, September 9, 1833. He studied at the Appleton Academy, Mount Vernon, New Hampshire, graduated from Colby University, in 1854; from Amherst College in 1857, and from Hartford Seminary in 1862. While in the Seminary, in 1861, he began pastoral work at Portland, Connecticut, and continued in that service until 1865.

Following this, for five years, his name does not appear in the Congregational Quarterly. However, the Year Book for 1894, giving a short biographical sketch, records that about this time, he was at service in Litchfield and Windham, New Hampshire, at Brighton and Godfrey, Illinois, and in St. Louis, Missouri. He was ordained at Gardner, Mass., August 24, 1869. Why he waited so long for ordination after graduating from the Seminary does not appear. At his ordination, the sermon was preached by Joseph D. Davis, of Amherst, New Hampshire. He was dismissed from this pastorate, July 9, 1872. In 1873, he was located at Little Compton, Rhode Island; and in 1874-5, at Needham, Mass. In 1878-9 he supplied the Presbyterian church, of Nora, Illinois, and then came over to Iowa.

He became pastor of the Webster City Church, December 31, 1879, and continued in service there until January 1, 1883. While pastor at Webster City, he was

married, July 15, 1880, to Clara G., daughter of Dr. William H. Martin, of Godfrey, Illinois. The historian of the Webster City Church records that while pastor there, he did not unite with the church, doubtless taking his cue from the Presbyterian church which he had just been serving. The year of his marriage, he stipulated that he would stay with the church another year for so much salary and a sitting in the sanctuary for his wife.

Closing his work at Webster City, in 1883, he returned to New England; served the church at Southboro, Mass., in 1844-5, and Cambridgeport, 1886-7. From 1888 to 1892, he has his residence without charge at Malden, supplying, however, a union church in the vicinity a portion of the time. In 1892, he returned to Cambridgeport, where he died March 18, 1893, aged fifty-nine years, six months, and nine days.

I have only an indistinct remembrance of Mr. Wheeler. As he appears to me now, he was a man of medium size, a large head, a broad and kindly face, moderate in speech and movement, mild and pacific in character, and a New Englander, preeminently, and not a man for the West.

Seventy-seventh sketch,

Milo Hobart.

Milo Hobart, son of William and Wilma Achsah (Ingraham) Hobart, was born in West Monroe, New York, December 22, 1831. He graduated from the Cherry Grove Seminary, Illinois, in 1853. He was licensed to preach in 1856, and graduated from the Theological Department of the Cumberland University, Lebanon, Tennessee, in 1861.

In 1865, he was located at Mt. Pleasant, Iowa. The same year, October 4, he was married to Mary Johnson, of Gustavus, Ohio. From 1866 to 1868, he was preacher and teacher at Huntsville, Illinois; and from 1868 to 1870, he was pastor of the Cherry Grove Congregational Church, near Abbingdon, Illinois.

In 1870, he moved to Gustavus, Ohio, and in 1871-3, was pastor of the church at Johnson, in that state. In 1873, he returned to Mt. Pleasant, Iowa, and this was his home for about fifteen years. From 1879 to 1881, he supplied the churches at Glasgow and Rome in Henry county. In 1888, he went down into Arkansas, and located at Rogers. Here his wife died, February 27, 1889. He soon followed, dying October 8, 1900, aged sixty-eight years, nine months, and sixteen days.

It will be seen from this narrative, that Mr. Hobart did but little pastoral work in Iowa. In the years I knew him, he was simply a valuable member of the Mt. Pleasant church. However, he was in good and regular standing as a ministerial member of the Denmark Association, and he always took part in the deliberations of that body in its annual and semi-annual meetings.

Seventy-eight sketch,

Mark M. Thompson.

This brother is reported to have been ordained in 1868, where, or by what ecclesiastical body does not appear. He does not come into our records until September of 1879. At this time, he was located at Clay and Brighton, and continued in service on this field until 1882, at which time he was transferred to Glenwood. After one year in Glenwood, he moved down into Missouri, and was reported there in the Year Book, year after year, up to 1887, as without charge. He was then reported, still unemployed, in Chicago.

Superintendent Armstrong, of the City Missions, of Chicago, under date of August 16, 1914, writes as follows:

"Yes, I can tell you something about Dr. Thompson. His health failed, making a change in occupation necessary. He studied medicine, living in the basement of the Homeopathic College. On graduating, he attempted to establish a new college on West Adams, and later moved out to Austin, and, from reports, built up a pretty good practice. He was killed in crossing the Northwestern Railroad, in Austin, four or five years ago. The exact date, I cannot give you. It is possible that his family is still in Austin, though I doubt it, or I should meet some of them on some of my visits in that part of the city."

Seventy-ninth sketch,

Ozro A. Thomas

Ozro Arnold Thomas, son of Ozro and Andora (Burlingame) Thomas, was born in Willett, New York, August 31, 1815. He attended Homer Academy; read theology with Dr. Blackley, of Wisconsin, and was ordained at Baraboo, Wisconsin, in 1852.

He seems to have begun his ministry at the Ohio Settlement, wherever that might have been, in Wisconsin. In 1855, he was reported at Clinton, Minnesota. In April of 1857, he was commissioned for Clinton and East Prairie; in April of 1858, for Clinton Falls and Owatona. In May of 1859, his commission was renewed, and in May of 1860, his appointment was for Medfield and Owatana, and he continued in this field until November of 1863. From his Minnesota field, Mr. Thomas makes two reports; the first from Clinton Falls, Steele county, is published in the Home Missionary for January, 1859, and is as follows:

"Three years ago last July, I camped here after a fatiguing journey of four hundred miles, occupying four weeks' time. This journey was performed with ox teams--one covered and one open wagon, each drawn by three yoke of oxen, my family sleeping in the covered wagon, while I slept on the ground under it. Our first dwelling was erected for a stable, and was covered with hay. Our floor

was carpeted with prairie grass. Saw mills had not found their way here then. We spent our first winter, and a very severe one it was, in a log cabin, eleven feet square, with a family of eight persons. I obtained boards during the winter, and in the spring erected a more commodious cabin, which we have dwelt in till now. And now, when I see the cheerful faces of my family gathered in a warm room of comfortable dimensions, and think of the driving storms, bleak winds, and biting frosts of the coming winter, I experience a feeling of comfort, the luxury of which must be enjoyed to be understood---a luxury that makes it easy to study and plan for future labor in the Lord's vineyard, if such be the Master's will.

"Whatever may be the tendencies of Western emigration, one thing I know, that the man is not yet born, no matter what his culture may have been, or what inherent energies of character he may possess, who can come to this new land as a missionary, limited in material resources, with a family to provide for, and lay his hand to the ox goad and the axe, depend as he must, mainly upon himself, grapple with the wilderness, tame its wildness, reduce it to forms of order wrest from it a home, and subsistence, at the same time gathering and harmonizing the discordant moral materials around him, overcome local prejudices which are indigenous in every Western community, introduce the elements of social order, the church and its ordinances,

and interest the people in them and enlist their support, and, at the same time keep pace with the progress of theological and philological inquiry, enrich his mind with rare faces, illustrations of Scripture, and arguments in support of the Bible and of Christianity, which the research of modern travel is gathering up from the ends of the earth, preserving, also, the graceful ease and exterior polish, which he may have brought from the parlors of the East, when he entered upon the Western field. The wonder to me is that so much is preserved, not that so much is lost."

His second report from Minnesota, published in September of 1862, is in part as follows:

"In many respects, the past year has been a year of trial and embarrassment. The war and its excitements taxing us both for men and money, have been a constant drain upon our resources. The winter was long and severe, the consequence was, supplies of hay were exhausted, and farmers were compelled to feed out much of their grain, to save their cattle from starvation."

"And so, from year to year, since 1857, almost without exception, there has been something to tax the faith and energies of these churches. But, though much discouraged, at times, they are still not without hope. The church at Medford is now ready to commence the erection of their house of worship, with a fair prospect of being able to complete it. There has been some religious interest within the bounds of the church during the year, and several are now expecting to

unite with us at our next communion. The church at Owatonna has made but little advance during the year. Their position is an important, but trying one. It is generally thought that the place is destined to be one of the most important inland towns in the state. But the people are very much divided in religious sentiment, and a large portion of them care for none of these things. Worldly gain and amusements command their time and resources to the almost total neglect of religious things. But our congregations have increased, both in numbers and in interest, since the warm weather of spring has come, and we are still encouraged to hope for better things of many who are now careless and unconcerned."

"One part of my work here, and one of the most difficult to perform, has been to illustrate the difference between a system that contemplates an established, settled and regular order of things---with an intelligent exhibition of gospel truth---and a system which lives by excitement and spasmodic effort, I have had to meet the bigotry which declares publicly in the pulpit, it 'would as soon baptize a cat as an infant; and the zeal that want 'a religion which can be felt to the ends of the fingers and toes.' I have had to meet almost all the forms of error which spring up here in the West, as in a hot bed, and clamor for recognition and a place to live and grow. But I have endeavored so to meet them and maintain the truth as to avoid personal collision with their advocates, which they have often seemed to seek.

I feel that my hold upon the thinking portion of the community is stronger to-day than ever before. But there are things I wish to accomplish which can only be accomplished by making a change, and I am expecting to leave my field."

Mr. Thomas' next field was Manistee, Michigan, for which he was commissioned November 12, 1863. From Michigan, he made a single report, published in August of 1865, which is as follows:

"The last mail brought a welcome message from you, in the renewal of my commission, for another year. Such generous aid and sympathy awakened afresh a deep sense of the sacred obligation to faithfulness and diligence, as a laborer in the vineyard of the Lord."

"Every day's experience deepens the conviction of the necessity and importance of this missionary work. As I mingle with the people around me, and inquire into their religious state, my heart is often pained at the utter absence of the commonest ideas of religious things, which I find, even among those who claim the Christian name. But I am much encouraged in seeing some, as I trust, turning to the Lord, and beginning a life of faith and study of the divine Word. Recently, four heads of families have set up the family altar."

In 1865-6, Mr. Thomas was located at Richmond and Stewartville, Ray County, Missouri. From Missouri, he reports in June of 1866, as follows:

"There has been very little preaching of any kind in this country since the beginning of the war. There are

probably twelve thousand or more persons in the county who do not hear a sermon from one Year's end to another. In some localities, there is a desire for preaching on the part of the loyal people, but the disloyal own the houses of worship, and occupy them, unless a Union sentiment is so strong they cannot."

"Much of this county is a moral waste, and will be for years to come, unless the rebel element removes and a better class of immigrants takes their place. It is vain to hope for much improvement in the rebels by any process of reconstruction. Their prejudices are as stubborn as ignorance, pride, and falsehood can make them. Their hearts still mourn over the lost cause; they admire their leaders and heroes. Their sympathies are intensely Southern. Their minds are thoroughly saturated with secession theories and confederate lies, and a mingled hatred and contempt for everything from the North. They are just as loyal as this state of mind will let them be. They look upon themselves as having been overpowered and unfortunate, but as having done nothing which should subject them to reproach or loss of privilege. They regard the war as involving no crime on their part, any more than an ordinary political campaign for the election of president. Any allusion the was and its lessons, or their duties as citizens, they regard as preaching politics, and as to the gospel, a rebel can preach that as well as a loyal man. To require

loyalty in their ministry, therefore, as a condition or prerequisite to the exercise of their ministerial functions, is persecution. To require loyalty to slavery, was a thing eminently Christian, and so far from being persecution and intolerance, was greatly patriotic and wise. Slavery was a sacred thing, in the category of divine institutions. But liberty,---what is it? In short, the people have been for years systematically educated in putting darkness for light, and light for darkness, and an entire reversal of obligation of all moral distinctions; and what but rebellion could result? And what but moral blindness and bitter hate, can exist under defeat? What can a minister hope for in such a field, but a discouragingly slow process of reconstruction? How can a man build with confidence and hope on quicksand?

"There are a few Union people in this city, but divisive influences have been among them. They are strangers to each other, and in the midst of general distrust, 'confidence is a plant of slow growth.' We are hoping the incoming tide of immigration may bring us some to sympathize with and help us. A dozen good Christian families, who would take hold of Christian work, and sustain the Sabbath school, and public worship, would be worth more to us than a thousand dollars from the building Fund. Cannot some church in the East be prevailed upon to send us that number of helpers this coming spring?"

As might be surmized, Brother Thomas' stay in

Missouri was brief. In 1867, he went over into Kansas, and was there serving the church at Albany, up to 1871; and the church at Capioma, which he took into his Albany field in 1868, until 1874. From this Kansas field, in June of 1872, he writes:

"The barrel has arrived safe, packed with good things, all timely and acceptable. I am sure some good spirit presided over the filling of these barrels, for families of Home Missionaries. Many little comforts and surprises, filling every available nook among the more substantial things, show that the donors have studied our wants with a warm interest that we should have more than a bare supply for our sorest needs. The warm, substantial garments are highly prized, but there are little expectant ones in our household, that are gladdened and enriched by the little picture or keepsake, more than we can tell. Such things come from loving hearts, and endear all their gifts to us. I know not how fittingly to express our gratitude, or our appreciation of such favors. As they bear the stamp of a divine bounty; may they be rewarded with a divine blessing!"

From Kansas, Mr. Thomas returned to New York, and from 1874 to 1877, was pastor of the church at Richford. Then, from 1877 to 1879, he was at Sugar Grove, Pennsylvania; and then came up into Northern Iowa.

For about two years, 1879-81, he was my neighbor at Riceville and Wentworth. He then spent a few months in Grinnell, without charge; and then, in 1882, moved out

to the Coast. From 1882 to 1885, he was in charge of the little church at Montesano, Washington. From 1885 to 1889, he was located at Wynooche, and in 1889-90, at Lyle. In March, of 1886, he writes from Melbourne, Washington, as follows:

"My tow feet have been my principal means of conveyance upon the field. Sometimes they carry me through the broad swift stream, over slippery rocks, to reach my appointments; sometimes further around, over a rough and crooked trail to the ferry boat. The work of preaching the gospel and ministering to the churches on this frontier is carried forward under embarrassments which are little understood or appreciated by those living in more favored localities. Our streams are by law declared public highways; our towns and farming settlements are found bordering upon the banks and shores of these streams, and around our lakes and bays. And, as very few roads are opened through the dense forests, travelling is largely done in small boats, propelled by oars. When streams are swollen, by winter rains, and the current is swift and strong, it is so small labor to row one's boat ten or fifteen miles against the current. On a recent Sabbath morning, I found myself some ten miles from where I was to preach and organize a church. Rising before day, I made my preparations for the boat ride, starting in the midst of a steady, pouring rain, such as Washington territory is famous for producing at a moment's warning. I labored at the oar for hours, facing the wind and tide a

large part of the way. The pelting rain of a winter storm fell in floods around me, until thoroughly chilled, wet and weary, I found the congregation expectantly awaiting my arrival. Without delay, I stood up to preach the unsearchable riches found in the scripture where it is said, 'He tasted death for every man.' In the evening, four persons stood up before us and entered into covenant together to be the Lord's, and to labor in his vineyard. Others were expected, and would have been there but for the great rain. Of the four, one was from Ohio, a daughter of Oberlin, one from Kansas, and two from Oregon. These last had led the way into the wilderness some twenty years ago. This little band had plans matured for putting up a small house of worship, where the church and Sunday School will have an abiding home. Thus, another light is kindled on the shore of the great Pacific, the steady roar of whose breaking waves mingled with their songs of praise. The soil of this valley is not only very productive when cultivated, but it is covered with a famous growth of cedar trees, many of which are eight, ten, and twelve feet in diameter, and one of which are eight, ten, and twelve feet in diameter, and one of them has been found reaching fourteen feet in diameter. The lumber of these trees goes to all parts of the world, and pays for the clearing away of the forests and making fruitful farms."

Mr. Thomas, in 1890, retired to Forest Grove,

Oregon, where he died June 17, 1899, aged eighty-three years, nine months and seventeen days. The Home Missionary reports from Mr. Thomas give us a very good picture of the man. The picture becomes highly colored by the artistic touches of Rev. Caphas F. Clapp, who for several years was an evangelist in the Middle West, and then was for a long time Superintendent of Home Missions in Oregon. We copy Mr. Clapp's letter at length, for he was closely associated with our Iowa work, by conducting numerous evangelical campaigns in the state and we, therefore, want his photograph, also, for these sketches. He writes as follows:

"Washougal, Washington, Oct. 11, 1914.

"Rev. T. O. Douglass, Iowa,

"My dear Brother:-

"Think I'm getting to an 'old man' by this time, do you? Well, I sh'd worry! Old, nothing! I'm just in the prime of life. It's more than a month yet before I'll be seventy.

"'Old man,' Great guns! Have you heard me preach lately? Probably not. Well, just come over and listen a while, and you might hear something that would make you sit up and take notice. (Maybe you'd repent if you listened long enough.) Well, I'll forgive you this time. Caleb asked for the hills as an inheritance, where the Anakims dwelt, when he went over there to spy out the land. And he was no spring chicken either at this time. Moses took charge of the whole host of Israel after he was ten years older than

I am, and Abraham was selected to become the father of the nation when he was five years my senior; and,---and---but then, what's the use talking, neither you nor I will ever be old, so 'forget it.'

"But it was Thomas that you wanted to hear about, and not about me. I very much regret that I never had a pastorate in the blessed state of Iowa, so I cannot get into the glorious company of the elect on earth, but maybe, if I behave myself right well, I can get near enough to look at 'em in glory, bye and bye, and 'that will be glory for me.'

"Thomas, was it? Rev. O. A. Thomas who used to live in and around Grinnell, and thereabouts? Well, you ask what sort of a man was he? What was he like? Why did he come west? and other questions. My impression is that he was getting along in years, and had a little a laid for a rainy day, and had a boy coming along, in whom he was interested, of course, and he hoped, I think, to better their situation by securing a homestead, or some cheap land in someway, and getting the lad where there would be a better chance to grow up in an undeveloped country."

"I did not know them when they first struck this Coast, although I believe his wife at least knew me, having heard me preach in Grinnell, while holding meetings with Sturtevant there."

"They took a team (whether once horse or two I have forgotten now) packed their necessary belonging, and Mr. Thomas, his wife, and the boy, some sixteen or eighteen years

old, struck out for the Far West. It was in the fall of the year, and winter overtook them somewhere in Montana. It was a trip crowded with novelty and pleasure for each one of the party. They enjoyed the experience more than they could ever express.

"Mrs. Thomas was a very remarkable character. She was a Mt. Holyoke girl, and filled with a mighty spirit of earnestness, determination, and devotion. She was born with only one arm. The Lord apparently knew that she'd be worth a couple dozen ordinary women with two arms, and deprived her of this member. She never murmured about it, being supremely grateful and happy and thankful to get even one arm. Now remembering her, as a one-armed woman, you can follow along the story. I ought to say that she was large-framed, very tall, probably six feet at least, alert in every fibre of her being, strong of intellect, efficient, capable, and with a powerful capacity for friendship."

"Somewhere in the midst of the great Rocky Mountain Range, which at this point is some thousand miles in width, somewhere along here, they looked about for desirable winter quarters, and finding a deserted miner's cabin, chinked it up, cleaned it out, and settled for the winter. A large pile of unused wood had been left by the occupants years before, and this furnished fuel for the roaring fireplace all through the glorious winter."

"Game was plentiful, deer, elk, and antelope, together with wolves and bear that were snooping around. The

sunshine was almost unceasing. Every morning was a glory, and every evening around the glowing fireplace was delightful. Thirty or forty miles away, there was a town where pop corn could be had, and dried venison and beef and elk meat was furnished by the rifle used by both father and son. They reveled in sunshing, such as never was known and never will be known in Iowa. The mountain air was bouyant, and life-giving, and each day furnished some new proof of the Heavenly Father's goodness and love for them in the provision made for their comfrot and happiness. The boy's name was Dwight. He wanted to locate right there, and live as long as they lived on earth. But the parents had started for the Pacific Coast, and they never faltered when once they had set their hands to the plow. The horses were supplied with mountain grass and some oats, and in early spring, when the grass was green, they inspanned and started on the long trek for Puget Sound.

"During the long winter, they had studied maps, and corresponded largely with strangers on the Coast, and, almost before the weather was suitable for travelling, they were on their way to the Sound country, and headed for the homestead near what on the map promised to be a 'coming town.' They climbed the mountains and early in summer, slipped down the slopes of Ranier onto a homestead, densely covered with great timber, and no far from the Sound."

"Mr. Thomass sought and obtained work as a pastor, and Dwight and his mother began hewing out a home among the

gigantic trees of an unlimited forest. They made the home and the town materialized, and the homestead was sold for acreage, or to become town lots.

"Thus, being in a position to give the lad an education, they moved to Forest Grove, Oregon, where the Pacific University is located, and Dwight went through the academy and college with credit, and after graduation, took various positions as teacher and principal in public schools. He died some years ago."

"Mr. Thomas, already well advanced in years, and never an electric speaker, gradually took places of less and less prominence and at last his mind gave way, and for a few years before his death was a helpless invalid. He was a very serious-minded man, well educated, rather heavy in preaching, solid rather than brilliant, faithful to God and to the churches he served, and respected by all classes of society. He composed several rather good hymns, one of which, if I remember correctly, was sung at his funeral. I have it somewhere in my possession, but having moved a time or two, I donot seem to be able to put my hand upon it now."

"It was a summer Sabbath eve when we laid him to rest. The services were conducted at the home, on a little farm four miles from the village. Dwight had gone to this place with his wife, and the old folks were spending their last days with him. It was, as I have said, a summer evening, and after the service, we took our winding way

down the mountain side, out past the church, into the cemetery, surrounded by great firs. Just as the sun was sinking, he was lowered in the grave, and the casket, having been covered with evergreen, the soft earth was carefully dropped on it, till only the little mound remained."

"His work was never brilliant. People never raved over his eloquence, but I think it might safely be said that in all his longlife in the ministry, he was found faithful. He preached the truth as he understood it, faithfully, earnest, sincerely, and with all his soul. No human being was ever shaken in his faith, or had the roots of his belief torn up by any careless word from him. He never discredited God's word, or belittled its Christ, and His atoning work. The Gospel of Christ was always and ever the power of God unto salvation for him."

"And what shall I say of his splendid wife? Time would fail to do her ample justice. Like most of us poor preachers, the gray mare was the better horse. Our wives are worth as much again as we are to the kingdom of God on earth. Being destitute of one-half of her arms, she might have been the object of care to others. But not she! She kept house, and swept, and made bread, and painted churches, and her own house; and she handled tools or a pen with equal dexterity. She was intensely interested in prohibition, and in doing away with the saloon curse. She visited the sick, handled a horse or a team with consummate skill, could limber up or unhitch a horse as easily and as quickly as a

man with two arms."

"She hunted out the sick and neglected and ministered to them. She took the shut-ins out for a spin behind her horse. She was a constant delegate to represent the church of the W. C. T. U. or the Peace Organization. She was the stuff to put on the 'betterment committee' of a Civic improvement Society. After her husband's death, she moved back to Forest Grove, and mad a home for school lads who were working their way through college."

"She knew and loved boys and young men, and they knew and loved her. She was patient with their follies, and a wise and motherly counsellor in all their perplexities. One morning after she had done her regular day's work the day before, she failed to put in an appearance; neither at noon was she there, but the boy, supposing that she was somewhere ministering to the sick, thought little of it, but neighbors, going into her room found that sometime during the night, she had passes away without a struggle. There was not a ruffle of the covering of the bed. Her face was as calm and sweet as an angel's. We took her out to the beautiful cemetery, and buried her beside her husband. Much as she did for others, she was never half appreciated, but now they know her real worth. She was one of the elect and belonged to the Lord's chosen few. She was faithful unto death, and has obtained the crown of life."

"When one thinks of such a life as this, and realizes how, with a whole body, and in some ways a much

better equipment, we fritter away our time and opportunities, he is smitten with humiliation and shame. Many of us have seen our name in print so often that we are weary of the sight of it, and yet we are not worthy to loosen the shoe latches of this magnificent woman, whose name never appeared in print, whose praises no one ever sang, and whose memory, even, will soon be forgotten on earth, but not in Heaven."

"Well, weell, God bless the dear old saints who have gone to their reward and appreciation at last. I am glad you are giving them a mention to the generations that are living now. Many have been helped by these faithful old martyrs, who gave their all to Christ, when they took the vows of the church. They lived mostly in obscurity, and died unsung, but their sacrifices were great, and their works will be recognized and rewarded in the recompense of eternity."

"I am very well, thank you. Preach twice every Sunday, lead the singing in Sunday School, and teach a Bible Class, and am perfectly happy in the work. I get tired at the close of every day, but arise every morning as fresh and vigorous as ever in my life. I am up to my armpits in prohibition and church and evangelistic work, and hope to be able to work this way till the Master calls for me, or till He returns, which I am inclined to think will not be very long now; but of that time, that day and hour, I know not. He will surely come, and those who are ready

will go with him to the marriage feast. I am much interested in Paul and his work, and also in Mrs. Pinkerton. The rest of your children have gone out of my horizon.

"Very sincerely, Your Brother,

"Cephas F. Clapp."

Eightieth sketch,

George Washington Dungan.

In a communication from Eveleth, Minnesota, dated August 21, 1914, Mr. Dungan writes:

"I was born in Little Beaver township, Beaver county, Pennsylvania, December 31, 1838."

"My father's name was Thomas Dungan. My mother's name, Jane Witherspoon. I had my home with my parents until I was twenty-one years of age. By this time, I had completed my Freshman and part of my Sophomore studies in college. I then followed one of my brothers west, locating at Wittemberg (College Farm) Jasper county, Iowa."

"I entered the Union Army service, April 11, 1864, and served for two years, being first lieutenant in the Forty-ninth United States Colored Infantry. Returning to Iowa at the close of the war, I was married in 1867 to Lucy B. Merrill, daughter of Rev. Thomas Merrill, of Jasper county. I did some farming, studied, taught school, and finally entered Iowa College, where I graduated with the class of 1875. I then went to Yale for graduate studies."

"I was licensed to preach by an Iowa Association at Eldon. Brothers Archibald, Lane, Snowden, and Harvey Adams were at the meeting. My first pastorate was at Fontanelle, and Murray, in 1880 and 1881. I was ordained at Fontanelle, March 9, 1880. My second pastorate was at Hastings, Mills county where I remained for two years."

"My next pastorate was a McCook, Nebraska, where I spent four years. In the spring of 1886, I migrated to Otis, Colorado. This was my field for sixteen years. Here, Mrs. Dungan died, also my little daughter Alice. During this pastorate, my sons Arthur and Ray, completed their studies at Colorado College, and began work for themselves, Arthur in the Congregational ministry, and Ray, in the profession of an electrical engineer."

"By the time I had gotten my secular affairs straightened up, it was the spring of 1905. My son Arthur was then preaching at Sutton, Nebraska. In the fall of that year, I took up his work there, he having received a call from the Congregational church of Fairmont, Minnesota. I finished out his year there, being in charge six months. I then preached two and a half years at Beemer, Cumming county, Nebraska, where I have in 1909 had pastorate of the church in Waverly, Nebraska in which I have been up to this time. I resigned the field August 1, 1914.

"My life and ministry have been in obscure places, having the usual ups and downs of the ordinary pastor. I have usually enjoyed the confidence of my parishes, and have tried to do my duty. My Christian experience, especially of late years, has been fairly satisfying. I have not yet 'attained, but I follow after.'"

I have had no acquaintance with Mr. Dungan. His son was for three years, 1908-11, assistant pastor of the Grinnell church. We are glad to count both father and son among the honored brethren of our Iowa fellowship.

Eighty-first sketch,

John F. Grawe.

John Fred Grawe, son of Christopher and Elizabeth Grawe, was born in the Rhine province of Germany, April 15, 1845. He was but a child when his people came to this country. He obtained the principal part of his education in the Bradford Academy. He entered Beloit College in 1870, but was prevented from going far into the college course on account of weak eyes. He was married August 24, 1873, to Mary Elizabeth Smith, of Bradford. He taught for a number of years in Bradford Academy, and in the Waverly and Mason City High Schools. William P. Bennett, his Bradford teacher, was his ideal. He followed him from the school room into the pulpit. He picked up his theology by the way.

He was ordained at Polk City, December 10, 1879. He was dismissed from this charge, April 1, 1881. From Polk City, he went to Wilber, Nebraska, beginning September 1, 1881. His work at Wilber was cut short by reason of his death. He died January 17, 1882, aged thirty-six years, nine months, and two days.

I knew Mr. Grawe while he was yet a student and a teacher. I am pretty certain that he was licensed to preach at a meeting of the Mitchell Association, held in my church at Osage. Probably, William P. Bennett did more for Mr. Grawe than any other dozen men in the world, put together.

He induced him to enter a course of study, and later to enter the ministry.

Mr. Grawe was rather tall and spare, and in his face and speech showed his German origin. He worked hard for his education. He was a hard worker all his life. He made the most of his opportunities. He was faithful to his trust, as a minister of Jesus Christ. He made a good beginning in the work of the Gospel, but was called away from it before it was fairly begun. Mr. Grawe was one of the distinctive products of Iowa Congregationalism. Nearly all the mental and spiritual forces entering into the making of his life and character were generated here in Iowa, in our schools and churches.

Eighty-second sketch,

John R. Chalmers.

John Robinson Chalmers, son of George and Uphemia (West) Chalmers was born in Newbury, Vermont, August 2, 1845. He attended the Kimball Union Academy; Dartmouth College, for one year (1870-1); and graduated from Bangor Theological Seminary in 1874. He was married April 11, 1871, to Ella Ward, of Rutland, Vermont.

He began preaching at Wilton, Maine, in 1873 and was ordained there July 7, 1874. He was dismissed from this pastorate September 14, 1875. At this time, he took charge of the Pavillion Church, at Biddeford, Maine, remaining, however, only until June of 1876. His next pastorate, also, was a short one. He was installed at Fairhaven, Vermont, December 19, 1876, and was dismissed December 31, 1877.

In 1878, he came West, locating first at Albert Lee, Minnesota. His next pastorate, beginning in 1879, was at Sioux City. By this time, his pastorate had grown a little in length; he was in Sioux City for three years. His last pastorate, 1883-1885, was at Norwood, New York. Here he died of consumption, July 12, 1885, aged thirty-nine years, eleven months, and ten days.

I was not well enough acquainted with Mr. Chalmers to speak of his personality with any assurance. He was, as I remember him, tall, rather slim, prepossessing in appearance, with a pleasant voice, attractive manners, in

his preaching suggestive, but not profound, well qualified for good service in the average church.

At the only meeting of the General Association he attended in Iowa, that at Ottumwa in 1882, he read a paper on "The Evening Service," and was called to the moderator's chair to take the place of Dr. J. G. Merrill, who was called home before the meeting closed. I do not know just why his pastorates were so short. No doubt, the disease of which he died had been sapping away his vital energies for a number of years before the fatal end.

Eighty-third sketch,

Henry Avery.

Henry Avery, son of Alfred and Elizabeth L. (Pease) Avery, was born in Brownhelm, Lorain County, Ohio, February 13, 1831. From early childhood, his home was in Oberlin, where he studied in the preparatory department of the college; graduated from the college in the class of 1854, and from the theological school in 1860.

In 1856, February 13th, on his twenty-fifth birthday, he was married to Elizabeth Burtiss, of Rochester, New York. She became the mother of four children, and died in September of 1870. Mr. Avery began his ministry, January 23, 1859, in Wisconsin, at Stevens Point, a frontier lumber camp on the Wisconsin river. February 12, 1860, he was commissioned for Stockbridge, Gravesville, Hayton, and Chilton, Wisconsin. He was ordained at Stockbridge, March 4, 1860, sermon by Rev. J. E. Pond, of Neenah. On the day of his ordination, the Stockbridge church was organized. Mr. Avery continued in this field for three years. May 1, 1863, he was commissioned for Plymouth, Lydon, Cascade, and Glenbeulah.

After six years of service in Wisconsin, he returned to Ohio. From 1866 to 1868, he was pastor at West Williamsfield, in his native state, and in 1868-9, was located at Rock Creek. He then spent a year or more down

in Florida, teacher and pastor of the freedmen in and about Jacksonville. It was while he was in this service that his wife was taken from him by death.

In 1871, he returned North, and for three years ministered to the church in Middlebury, Ohio. While in this pastorate, he was married to Caroline W. Robinson, of Middlebury. She also became the mother of four children.

Leaving Ohio in 1874, Mr. Avery was located for four years in Tonica, Illinois. He was now ready for twenty years of service in Iowa. Ten of these years, 1878-88, he gave to College Springs and Amity College. He was pastor of the Congregational church in that place, and one of the professors of the institution, which was undenominational, though dominated largely by the United Presbyterian people. Mr. Avery was pretty thoroughly in harmony with the spirit of the town and the college which was indeedly antagonism of slavery, the saloon, and secret societies. But I am perfectly certain that he grew somewhat weary of the eternal protest, criticism, and hostility which pervaded the community. I once said to the people of College Springs, "You have been 'anti-' so long and in so many things, you have almost become anti-Christian." I know that Brother Avery felt that he had reached a haven of rest, when he anchored at Montour, where he remained for another full decade. This was to him, indeed, a 'desired haven,' and here, his vision and sympathies widened, and he grew more and more genial and hopeful.

In 1898, the close of Brother Avery's decade in Montour, he was sixty-seven years of age. He had become somewhat enfeebled by age and sickness, and he felt that the time for him to quit had come. Having children in Des Moines, he retired to that city to spend the remainder of his days. He settled at Highland Park. Here being a distance from any Congregational church, he was a good Presbyterian in church attendance, though he never gave up his membership in the church of his first and only love. Dr. Frisbie describes him in his Des Moines life as a "gracious, kindly, fatherly man, glad to do anything to make children glad, or promote the happiness of the old." He came to the end of his pilgrimage, Tuesday morning, August 10, 1909, aged seventy-eight years, five months, and twenty-nine days. Dr. Frisbie in Congregational Iowa, for September, 1909, writes:

"At eventime, August 14, the funeral service of Rev. Henry Avery was held at his late residence. A resident of Des Moines for the last ten years, Brother Avery has been a long distance from any of our Congregational churches. He was mostly an attendant at and a helper in the nearby Highland Park Presbyterian church, where he was highly prized. The pastor of that church, Rev. M. Gage, Professor William Greenwood, a neighbor, and Pastor Emeritus Frisbie, of the Plymouth church, made addresses, and Rev. E. C. Moulton, an old time ministerial brother,

offered prayer. A goodly company of friends and neighbors sat in the shade outside of the house, as the day went down, and thought of the good life whose sun had set.

"Brother Avery was an incarnation of the New England conscience. His father was from Connecticut, his mother from Massachusetts, and the New England opposition to African slavery and the traffic in strong drink was an inheritance which commanded his thought. The kindest of men, he was a fierce hater of slavery until that had gone by, and to his dying day, an indomitable enemy of the liquor business, ready to protest against it with all his force, even though he must do it alone. He was a man of simple manners, of direct and forceful speech, conservative in thought, a good minister---a true man.

Eighty-fourth sketch,

Joseph D. Baker.

Joseph Danforth Baker, son of Joseph and Betsey (Danforth) Baker, was born in Otisco, New York, January 5, 1815. He attended Homr Academy; graduated from Amherst in 1839, and spent two years, 1839-41, in Auburn Theological Seminary. September 20, 1841, he was married to Lucy Dewey, of Westfield, Massachusetts. He was ordained at Hartford, New York, June 8, 1842, and served this church for three years. He was installed at Scipio, July 30, 1846, and was dismissed from this pastorate in May of 1850.

He then came out to Illinois; supplied the church at Bloomington in 1851-2, and then entered upon a pastorate of seventeen years at Cambridge. He was installed over this church in June of 1852, and dismissed in 1869. He then spent four years at Malden, in the same state, and from 1873 to 1876, was pastor at Plymouth.

After this quarter of a century of service in Illinois, he came over into Iowa. For two years, he rested from his labors at Oskaloosa, and then, 1878-82, was pastor of the church at Danville.

This was the end of his public ministry. Being now sixty-seven years of age, he retired and returned to Cambridge, Illinois, which he made his home because of long residence and service in that place. Here he closed his earthly pilgrimage, May 24, 1890, at the age of seventy five years, four months, and nineteen days.

Eighty-fifth sketch,

John H. Gurney.

John Hopkins Gurney, son of Joseph and Lois (Hopkins) Gurney, was born in Dover, Maine, September 21, 1821. In his boyhood, he moved with his people to Massachusetts, and was for some years a clerk in the city of Boston. He entered upon a course of study at Oberlin in 1839, and graduated from Oberlin College in 1845, and from Andover Seminary in 1849. September 21, 1849, he was married to Susan Irvine, of Perkins, Ohio, she, too, was a graduate of Oberlin in the class of 1845. Mr. Gurney was ordained at St. Johnsbury, Vermont (East Church) February 22, 1850, and was pastor of this church up to 1855.

April 23, 1856, he was installed at New Braintree, Massachusetts, and continued in this pastorate 13 years, being dismissed by council July 7, 1869. This same year, October 9, he was installed over the churches of Foxcroft and Dover, Maine. For six years, he served these churches, leaving June 10, 1875. In the year of 1876-7, residing at Dorchester, Mass., he served the churches of Neponset and Harvard.

In 1879, he went out to South Dakota, and filed a claim on land which he afterwards improved, and which is still in the possession of the family. In the spring of 1880, he began a pastorate of two years, at Humboldt, Iowa,

and then again moved into South Dakota, where his possessions were. In 1883, he organized the church at Dover, and served the same as pastor for about eight years. Early in this pastorate, and largely through his agency, a house of worship was erected. In May of 1875, he reported to the Home Missionary Society from this field as follows:

"Although I have two and a half miles to go to our schoolhouse, with the mercury down ten to twelve degrees below zero, we have not missed a Sabbath service. Going to meeting for the worship of God becomes a habit, as well as a pleasure and a duty. Christians get hungry, and go to meeting for food; or they get tired and go for rest. I try to make my people feel how blessed is the Sabbath, and the privilege of worshiping God collectively, and hearing from Him out of His Word. For this, we have largely to thank the A. H. M. S. It is a richer mine of blessing to our country than its mines of silver and gold. I try to appreciate, and to make my people appreciate your Society. During the past quarter, three members of my congregation have become personally interested in religion."

In 1888, Mr. Gurney and wife were located without charge in Oberlin, to make a home for their son, F. M. Gurney, who was then in college. There they lived until this son graduated in 1891. After this, the old people, although they made their home in Dover, South Dakota, spent most of their time visiting among their children, who were seven in number, and were widely scattered, living in Massachusetts, Tennessee, and Mississippi.

As the result of an accident, a team running away, Mrs. Gurney died at Dover, July 22, 1892. Six years later, December 7, 1898, Mr. Gurney also died at Dover, aged seventy-seven years, two months, and sixteen days.

To Mr. and Mrs. Gurney were born eight children. One of these, Mr. Joseph T. Gurney, is living on the old homestead. Mr. F. W. Gurney, city engineer of Jamestown, New York, under date of April 28, 1815, writes:

"I would not say that my father was a distinguished preacher yet, I think you will find that in each of the places where he preached, he left an impress that has never been effaced. He really had strong qualities. He was quite broad-minded, scholarly, public-spirited, always interesting as a preacher or speaker, and sometimes eloquent, though not, perhaps, what you would characterize as brilliant. I should rather characterize him as strong. He had a rather impressive appearance, a large well-formed head, strong features, abundant physical health and strength, a strong and mellow voice, and always a good delivery. He was always a man of strong common sense, of good taste, and free from buncom. I shall always cherish and prize his memory. I feel in my soul the imprint of his guiding and shaping hand, every day. I am so often conscious of it, not merely that which I inherit from him, that which comes from his blood flowing in my veins, but in strong measure that which he imparted to me, built into me in the fathering with which he wrought upon me, day by day, and year after year. I

take pride in this, that he has given me, and I would far rather have it than an estate valued in millions."

Eighty-sixth sketch,

William H. Thomas.

William Henry Thomas, son of John and Jane (Williams) Thomas, was born in Swansea, Wales, October 18, 1834. He graduated from the Caermarthen College, in Wales; was ordained at Brynmaur, January 4, 1863, and was in service at this church until 1878.

At this time, he came to the United States, and from 1879-81 supplied the church at Cleveland, Iowa. In 1881-2, he was located at Coal Creek, Indiana, and in 1882-4 at Soddy, Tennessee. He then came back to Cleveland, Iowa, and had charge of the in 1884-5. In 1886, he was for a time in service at Kansas City, Missouri. Later, he supplied at Hiteman, Colfax, and Chisholm.

He was born October 18, 1834, he died October 18, 1898, at the age of sixty-four. For many years, he struggled with an appetite for strong drink.

Eighty-seventh sketch,

James A. Hoyt.

James Ard Hoyt son of Cornelius Adams and Jane Carson (Stewart) Hoyt, was born in Washington, Ohio, September 15, 1839. Of his childhood and early education, I have no account. He graduated from Oberlin College in 1863.

His first ecclesiastical association in the ministry was with the Presbyterians. He was ordained at Vinton, Iowa, by the Iowa Presbytery in 1867. Soon after his ordination, he organized the Presbyterian church of LaPorte, Iowa.

In 1872, he returned to Ohio, and took charge of the Congregational church at Burton, in that state, and there remained for two years. In 1874, he returned to Iowa as a Congregationalist, and had two years' pastorate at Postville. In the second year of his work at Postville, he felt constrained to leave the Congregational fellowship on account of his theological views, and at this time, he united with the Universalists. In this fellowship, he remained for about twenty years, filling pulpits in Iowa, Illinois, and Wisconsin; but he never felt at home. So great was his longing for the fellowship of his earlier years, that, in 1895, at Ames, he applied to the Central Association for membership. After a full and frank statement of his beliefs before the Association, he was warmly welcomed back to the Congregational fold. In 1896, he moved to Missouri.

I think that after this he had no regular charge, but his son, Ralph T. Hoyt, writes: "For fifteen years, Father preached in various places almost every Sabbath, only ceasing when physically unable to travel."

Mr. Hyt died at Couch, Missouri, May 5, 1914, aged seventy-four years, seven months, and twenty days.

Mr. Ralph T. Hoyt, writing of his father in May in 1915, says:

"In accepting the wider hope, father cast away none of his other essentials of the gospel, but proclaimed Christ the Savior, and in fact, I myself have often heard very conservative believers express themselves as in almost full accord with what father considered his most liberal sermons. While in the Universalist fellowship, he preached in many parts of Iowa, Illinois, and Wisconsin, until we moved from Belle Plaine, Iowa to Ames, In 1894..

"Personally, I know this: Father hated deceit or evasion tremendously, and when in 1874, after hearing from Dr. R. S. Storrs that any man having the slightest doubt about eternal punishment being endless should at once leave the Congregational fellowship, ' he left them at once. Parenthetically, I may add that father's insistence upon punishment for all sin, and working out our salvation, that is, putting it into fruitage, palled on many liberals in the fellowship, while being warmly commended by other Christians."

I have but little to add to the foregoing sketch by way of personal recollections respecting this brother. It will be noticed that he gave us in Iowa only two years of service in the Congregational churches. It will be seen also that he was exceedingly conscientious, also that he was very much in love with the Congregational associations and fellowship. His name belongs in the list of the Pilgrim Pastors of Iowa.

Eighty-eighth sketch,

Franklin M. Cooley.

Franklin Mortimer Cooley, son of Aaron and Prudia (Hibbard) Cooley, was born in Cooley Valley, Wisconsin, February 14, 1833. His education was in the public schools of Wisconsin, and the Wesleyan Methodist Conference of America, by which body he was ordained October 3, 1858. He was married in 1853 to Mercy A. Wilcox of Franklin county, Wisconsin.

Beginning with us in 1878, he supplied for a few months at Cherokee. I think at that time he was connected with the Methodist Episcopal people. He united with us in regular service at Britt, in 1884. His first commission for this field, from the I. C. H. M. S., was dated July 1, 1885. His last commission expired in November of 1888.

Closing his work at Britt, he accepted a call to Crossville, Tennessee, resigning the charge October 4, 1891. At that time, his name was dropped from the Year Book; but it was restored again in 1900, at which time he was located without charge at Victory, Wisconsin. In 1901, his name was still there, and in 1902, there was a fragmentary and inaccurate obituary sketch of his life. He died at Victory, June 15, 1901, at the age of sixty-eight years, four months, and one day.

One of his publications is noted in the Year Book: "To Be or Not To Be" a defence of spirituality against the

views of the Second Adventists. This was a little pamphlet which appeared in 1876. Mr. Cooley was the father of eight children.

Of course I knew Brother Cooley in his pastorate at Cherokee and Britt, though my acquaintance with him was not very intimate. I think he did not feel quite at home with us. He appeared to me to hold himself aloof, somewhat, but he was counted a good preacher, and a worthy minister of the gospel.

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